OUR HOMES AND THE PILL (Page 9)

CANADIAN JEWISH NEWS

Sol Machat
Jewel Salon
825 Eglinton Ave. W.
4th floor
787-1809

Authorized as Second Class Mail, Post Office Department, Ottawa, and for payment of postage in cash.

TORONTO • LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN TORONTO • 15¢ • FRIDAY, SEPTEMBER 5, 1969

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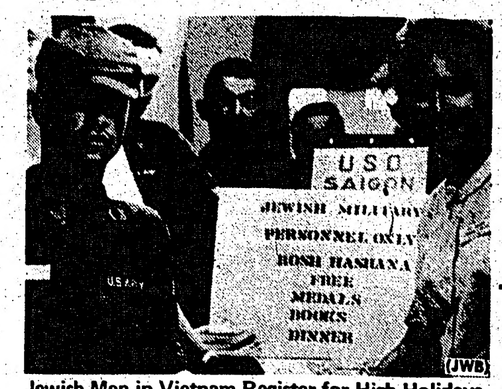

Jewish Men in Vietnam Register for High Holidays (JWB)

HIS SHORTS SKYJACKED, TOO

Rome, —A bearded New York City teacher thinks Che Guevara would be disgusted if he knew how Arab commandos are using his name.

"They stole my underwear," said David Fitelson, 35, of Manhattan. "Now would Che do a thing like that?"

Fitelson said the Arab man and woman who hijacked the TWA jetliner Friday and forced it to fly to Damascus showed "zero class." "The whole thing was second-rate and hammy," he said. The plane was on a flight from Rome to Athens. It originated in New York and was to end in Israel.

Fitelson, who teaches English, described the hijacking, which happened shortly after takeoff.

"The first thing I thought was that maybe I'm like Moses," he said. "Maybe I was not meant to see the Promised Land of Israel."

He still plans to go ahead with his Israel vacation plans as soon as he buys new clothes to replace items missing in Damascus. "They left my shirts, so the shirt industry in Syria must be thriving," he said. "But my pants and underwear are gone."

He said he was disgusted when the Arab man and woman notified passengers that they were members of the "Che Guevara commando unit," apparently named for the late Cuban revolutionary leader.

"Guevara was a wrongo maybe," said Fitelson, "but he had style. Our hijackers certainly did not."

He was so angered, Fitelson said, that when he left he threw away the Syrian-made shoes soldiers gave him to replace ones he left on the plane.

Jet highjacking "distresses" Ottawa

CANADA FIGHTS ARAB AIR PIRACY

Our government active to end terror in planes

Assad Abdul Rahman of "Popular Front for the Liberation of Palestine" telling newsmen in Cairo that his group is taking "credit" for the highjacking.

Mrs. Freud, one of the six Israeli passengers detained by Syria, sitting in a Damascus hotel Saturday.

Columbia professor, David Fitelson, whose underwear was stolen by highjackers, chats with fellow passenger, Elaine Perry, in Rome.

by the CJN diplomatic editor

The government of Canada has entered into serious discussions with several interested powers who would support a move to put an end to using piracy in the air as a means of political terror, The Canadian Jewish News was reliably informed.

A source close to the Department of External Affairs in Ottawa declared that the government of Canada is "distressed" at what happened last week to the TWA plane, highjacked en route from Rome to Israel by two young Arab terrorists.

Canada being interested in international air traffic because of her own airlines, and also because of her profound belief that such practises endanger the peace of the world, will continue to press very diplomatically but determinedly for effective measures to stop highjacking in the air.

In fact, this newspaper has been informed that the government of Canada is now in close touch with the International Civil Aviation Organization concerning the effects of the latest highjacking and the holding of two passengers against international law.

The highjacking of the TWA plane last Friday has aroused public indignation the world over. It was condemned by the United States Secretary of State Rogers, and by civilized governments on all continents. The fact that such highjacking has become the practise of dissenters, terrorists and minority groups, and is being used as a political weapon, concerns each country and every potential passenger.

In an editorial which reflects US official thinking, the New York Times stated on Monday that in this particular case, the highjacking of the Trans World Airlines jet "tragedy was averted only by the thinnest of margins . . . the plane's fuel supply was so nearly exhausted that the pilot reported later 'we would never have made it if we had had to circle the airport one more time.' And after the plane put down safely the possibility of even greater tragedy was raised by the Tel Aviv-Damascus confrontation that mounted swiftly when the six Israeli passengers were detained against their will . . . Syria must liquidate the chief remaining dangers by freeing the two Israeli men as well."

Israel publicly stated that it will not exchange any Arab prisoners for the two Israelis now held as hostages in Damascus. Circles close to the Israeli government believe that if Damascus does not free the Israeli nationals within a reasonable period of time, the Israeli army may march into the Syrian capital.

Israel's Prime Minister Golda Meir hinted at this possibility when she told the Syrian government: they should think twice before they make a decision, for we are only 35 miles from Damascus.

The situation in the Middle East deteriorated because of this air piracy. The Pope in a statement to Catholics at the Vatican on Sunday warned against creating a situation which could result in a new world war and said the situation in the Middle East is reminiscent of Europe before the outbreak of World War II, thirty years ago this week.

At the closing of this issue two Israeli men are still held by the Syrians in Damascus.

The International Pilots' Organization meeting in Paris declared it will call a strike if the two hostages are not released by Monday.

Commentary

by M.J. NURENBERGER

ARIERPARAGRAPH: SYRIAN VERSION

It is not the highjacking of the T.W.A. plane that should concern us; it is the *Arierparagraph* which some Arab chauvinists would like to apply to the Jewish state. Those who diverted the American plane to Damascus obviously are less than irresponsible pirates. For the bomb which exploded after the plane landed could have defused en route, killing all aboard – men, women and children.

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Those who do not remember what Arierparagraph means should go back to the day thirty years ago when the Second World War broke out as a consequence of this discriminatory law established by the Nazis. It clearly defined Jews as a group *with no rights*. One law had been proclaimed for the super race, the Aryans; outside the law were those affected by the Arierparagraph, the non-Aryans, the Jews and consequently all those who had refused to recognize the supremacy of the Teutonic race.

****

When the Arab pirates finally got to Damascus with their plane, civilized men the world over hoped the Syrian Government, no matter what its philosophy, immediately would release all passengers without discrimination as to nationality and religion. Yet this hoped for end of the road for the frightened travelers materialized only for non-Israelis, the "Aryans" of today. The Israelis, according to the new Leftist regime in Damascus, are not entitled to consideration as are holders of other passports. They were arbitrarily put incommunicado by this Arab regime and treated as criminals.

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This is the situation the warmongering Arab governments, subsidized by Moscow, would like the world to accept: one law for Israelis, another for non-Israelis. *This* is precisely the "legality" which those who established the Jewish state always will oppose and which all its friends the world over will fight tooth and nail.

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The establishment of the Jewish state, its existence, is a challenge to the accepted and, for 2,000 years, adhered to Gentile theory that civilized nations ought consider the Jew a species *per se*, with no rights, subject to sufferance by others. He has no right to national sovereignty, to an independent life, to build his own home, to forge his own destiny, to be left in peace. This right may be acknowledged for the Congolese, the Hotentots, the Sudanese, but not for the people of the Bible.

However, those living with this obsolete theory forget the Jewish revolution of our generation which was ignited among the ashes of Auschwitz: never again will the Jew be at the mercy of the "philanthropic" non-Jew; he will forge his own destiny and will not seek permission of the Gentile to remain alive. He learned in the crematoria what any appeal to world conscience means, what reliance upon others signifies. He taught the nations of the Middle East, including the enlightened Arabs, how to decolonize a country when he successfully revolted against British rule in Palestine. Many have forgotten, but the Hebrew revolt in the Holy Land preceding the establishment of the Jewish state was not less than an act of defiance of those who would like the Jew to ask permission to remain alive. Perhaps there are some who have conveniently erased from their memory this modern Jewish revolution in the Near East and the subsequent wars against misled Arabs, themselves victims for centuries of imperialist powers and colonist exploiters led by demagogues who rule their own ignorant masses with an iron fist.

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Yet the Jew of our generation does not care whether "the world" approves of his conduct or accepts him. He has learned against his tradition to fight for survival in order to remain alive; he has learned not to trust those who would lull him into a slumber of passivity and subjugation to the yoke of oppressors. He still believes he is the best friend of his Arab neighbors in contrast to those among the world powers committed to keep the Mideast tensions alive and feed the Fellahin guns instead of butter.

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Thus, no matter what the final solution of this problem, the picture emerging from Damascus is clear: the neo-Fascist government in the Syrian capital, an imposed regime not elected by the people, thus living by appealing to the lowest instincts of the mob, hopes the free world will accept a new version of the Arierparagraph – all captured on this plane have the right to be freed and to proceed home; but not the Israelis who have no right to a home. The Nazi theory of discrimination has been altered by only a word: the term Jew has been replaced by Israeli or Zionist. The attack is along similar lines of those aimed at captives who escaped the extermination camps and now are building a new life with blood, sweat and tears.

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Indirectly, perhaps, the United Nations Security Council is responsible for this latest act of piracy in the air, because several members of this so-called Security Council are governments not recognizing Israel, who accepted a "compromise" after each Israeli reprisal – a vote of censorship of Israel, ignoring the cause of the reprisal.

Whenever the United Nations condemns Israel for the legitimate defense of the lives of its citizens, it indirectly encourages the continuation of terror against civilians who are in Israel or in the air. In the last analysis those agents of foreign interventionist powers operating as "Palestine revolutionaries" know that if Israel replies to a provocation it will be Israel that will be "condemned" by the United Nations – not the terror groups.

Therefore little Israel will not succumb to old "moralists" who cynically disregard the essence of the Middle East problem: the Jewish state's longing to establish peace versus the professed objective of its enemies to destroy it.

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Maybe this time those who are uncertain will realize that Jerusalem will not negotiate with anyone except its neighbors: those who wage war are the ones who must make peace or suffer the consequences. For Israel will not be bullied even by Moscow. In our nuclear age there are no big or little powers. There are those only, capable of defending themselves; apparently Israel has the knowhow to guard its own existence while awaiting peace.

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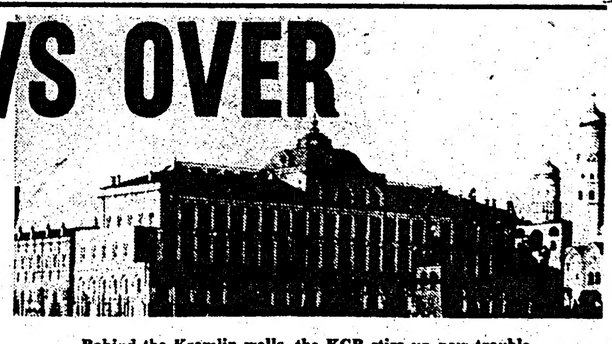
Russia may be interested in confusing public opinion on the Middle East and about Czechoslovakia while she is preparing "something" in China. Those who study the map of the world today know that the USSR is dependent – because of China – on the goodwill of "Imperialist America"; and she will be dependent upon Washington for a long time. Therefore Israel finds herself not only in a strong strategic position but her political situation is much more solid than some of us, who may be unnerved by events, believe.

NEW SHADOWS OVER SOVIET JEWS

A JCNS EXCLUSIVE

By Zeev Ben-Shlomo



Behind the Kremlin walls, the KGB stirs up new trouble for Russia's 3 million Jews

A NATION-WIDE anti-Jewish witch-hunt in the Soviet Union seems to be a distinct possibility, initiated by the security police (KGB) and fuelled by a virulent anti-Jewish propaganda campaign, in which the first broadside has already been fired.

During the past three years, the power of the KGB has been on the increase and, given the present situation inside the Soviet Union, is likely to go on increasing. A substantial—and influential—section of the KGB is strongly antisemitic and this deep-rooted anti-Jewish prejudice has been given a lengthy and explicit airing in Molodoy Kommunist (Young Communist), the official monthly of the Soviet Young Communist League.

Rabid antisemitism

Molodoy Kommunist has a circulation of 782,000, but it has a far greater significance than even its high circulation figure would suggest: the Young Communist League has been notorious since Stalin's days as an arm of the KGB and for rabid antisemitism at the highest level among its leadership.

This being the case, it should not be a matter for surprise—although it must occasion foreboding—that Molodoy Kommunist should publish a lengthy article by the veteran anti-Jewish propagandist, Yuri Ivanov, about a recent booklet of his entitled "Beware of Zionism" (changed from the proposed title, "Against Zionism"). The article appeared in the June issue of the monthly, but its full significance is only now becoming apparent.

Not only is its KGB provenance unmistakable, but Ivanov's debt to Alfred Rosenberg, the ideologist of Nazi antisemitism and racialism, is clear and unequivocal.

First, the article attempts to whitewash the Czechoslovak security police, which is Soviet-dominated, in the matter of the death in Prague in highly mysterious circumstances of Mr Charles Jordan.

[Mr Jordan, then the executive vice-chairman and director-general of the American Joint Distribution Committee, visited Prague as a tourist in 1967. A short time after his arrival, he disappeared from his hotel and his body was found in the Vltava river a short time afterwards.]

Ivanov's article very strongly implies that the death of Mr Jordan was a put-up job by "world Zionism" (as in the Polish use of the terms "Zionist" and "Zionism," Ivanov means "Jew" and "Jewry"), in order to discredit Czechoslovakia.

Because of the rupture of diplomatic relations between Czechoslovakia and Israel, "the Zionists were unable to operate in Czechoslovakia through their own diplomats . . . (and) international Zionism found itself in need of a manœuvre (designed) to arouse artificially the hostility of the world public towards Czechoslovakia in the so-called 'Jewish arena,'" Ivanov declared.

He further hinted that the later deaths "of two physicians . . . members of an international commission invited from Switzerland by the Czechoslovak authorities to participate in an investigation of Jordan's death" were caused by Jews with the same purpose.

Lee Oswald parallel

"The physicians died a long way from the borders of Czechoslovakia," Ivanov wrote, "in circumstances reminiscent of the deaths of Lee Oswald, Jack Ruby and others, whom the imperialist secret service did not want as witnesses."

Nazi influence in the KGB dates from the end of the Second World War and is nothing new. What is new, however, is the opportunity provided by Ivanov's June article to prove it by textual analysis.

The article shows that the KGB and Ivanov learnt a great deal about "Zionism" from Alfred Rosenberg, who ruled the huge areas of the Soviet Union overrun by the Nazis during the Second World War, and whose writings were second only to those of Hitler in the extent and quantity in which they were translated into Russian and distributed in the Nazi-occupied areas.

As early as 1922, Rosenberg produced the classic Nazi definition of Zionism as "at best the feeble attempt of an incapable people (to achieve) a productive result (and) for the most part, a means whereby ambitious speculators can create for themselves a new area of concentration for usury on a world-wide scale."

This assertion that the creation of a Jewish State was not the genuine or sole aim of Zionism was repeated in 1938, when Rosenberg's 1922 book was reprinted under the title of "Der staatsfeindliche Zionismus" ("Zionism, Enemy of the State"), as the official Nazi comment on the British Peel Commission's plan for the partition of Palestine.

Now, nearly half a century after it first appeared, it has been regurgitated by Ivanov, suitably modified to include his version of Marxist attitudes to Zionism.

The Ivanov version in the Molodoy Kommunist article reads: ". . . The project of 'creating a Jewish State' has always been regarded by Zionists not as their final aim, but as a means of attaining other, far wider, aims: the restoration of (their) control over the Jewish masses, (their) general enrichment . . . (their) parasitic affluence and the defence and consolidation of imperialism everywhere."

Rosenberg's definition of Zionism as "the enemy of the State" has been extended by Ivanov. His article describes Zionism as "a perfidious enemy of internationalism" (the latest Soviet euphemism for Russian rule in Eastern Europe).

As far as Ivanov (and his KGB masters) is concerned, "Zionism is the most pressing problem of our times"—not the Sino-Soviet conflict, not overcoming capitalism, not "revisionism," but Zionism.

More on the way

As if realising that the average Soviet non-Jew, who has other more important problems than Zionism with which to concern himself, is unlikely to be convinced of the pressing importance of Zionism, Ivanov makes it clear that he means business.

There will be no let-up in the pressure against the Jews. He intends to publish further "anti-Zionist monographs" and, he asserts, he regards "the exposure of Zionism as an integral part of the task put before the workers of the ideological front by the central committee of the Soviet Communist Party."

Any lingering doubts about whether Jews and Judaism are Ivanov's main targets are dispelled by the following further extract from Ivanov's article:

"Some foreign and Soviet writers have sometimes displayed a tendency to portray Judaism as some sort of innocent party overcome by a cruel and brutal force" (such as Zionism).

"Such an interpretation is profoundly unjust. Some writers 'forget,' for instance, such particularities of the Judaic religious complex as hatred of mankind, the preaching (in various forms and versions) of genocide, the nurturing of a love of power, and praise of criminal methods of achieving power.

"That is to say, they 'forget' those particularities of Judaism which provided the conditions for the process of subjugating the Judaic religion to Zionism."

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FAVORABLE TREATMENT OF ARAB PRISONERS IN ISRAEL

London (JCNS).- A favorable report on the treatment of Rab prisoners in Israel by Amnesty International has reached U Thant, the United Nations Secretary-General, according to the London Times. The Times also says that U Thant has been notified that Amnesty has received a reply from the Israel Government, which was shown the report.

The Times said that both the report and the reply would remain secret until Amnesty's international council which meets in Geneva on September 13 and 14, decides what to do about them.

It also said that Mr. Martin Ennals, Amnesty's secretary-general, declined an invitation by the Human Rights Commission now investigating Israeli treatment of Arab prisoners, to attend a meeting in Cairo. Mr. Ennals said he would like time to study first the Israeli reply. He added:

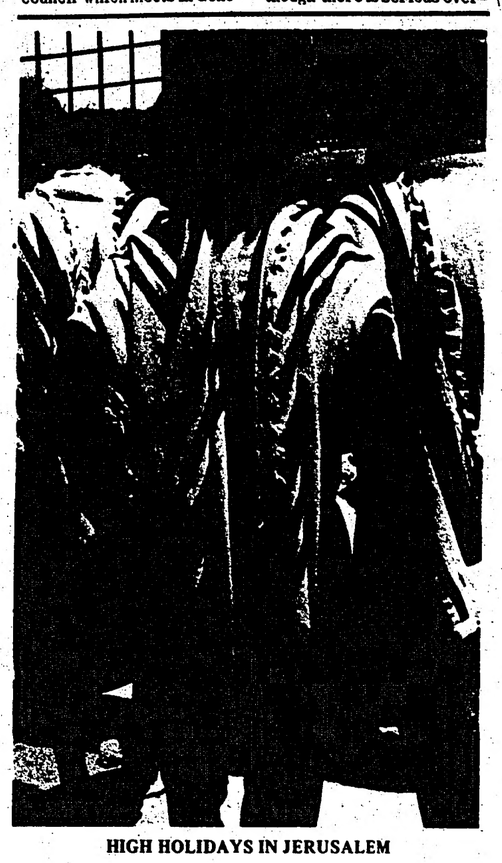
"We are satisfied that in the Israeli prisons under the prison administration, although there is serious overcrowding in some cases, there is no likelihood of ill-treatment."

Amnesty, says The Times, succeeded where the Human Rights Commission failed in being allowed into Israeli territory.

The Israelis refused to cooperate with the Commission on the grounds that it was not also inquiring into Arab treatment of Jews; it has been reduced to questioning Arabs who have left Israel.

To inquire about Arab prisoners of the Israelis, says The Times, Amnesty was able to send one representative to Lebanon and Jordan, and two others (one being Mr. Ennals), into Israel.

"I went to Israel," Mr. Ennals told The Times "not intending to do a study, but to see the Israeli section of Amnesty. But while we were there visits to prisons were arranged."



HIGH HOLIDAYS IN JERUSALEM

TOURIST RECORD IN ISRAEL

Jerusalem (JCNS).- A record total of 268,010 tourists visited Israel between January 1 and August 9, 1969, compared with 267,449 during the same period last year, according to the Israel Government tourist office.

The flow of tourists to Israel from all over the world has been increasing steadily, and indications are that 1969 should be an even better year for tourism than the record total last year.

STATE CONTROLLER IN OLD CITY

state comptroller to move to old city

Jerusalem (JCNS).- Offices for the State Comptroller, Dr. Yithaq Nebenzahl, are to be built in the Jewish quarter in the Old City of Jerusalem. They will be near the house recently built for Mr. Yigal Allon, the Deputy Prime Minister.

The Jerusalem District Town Planning Commission which approved this week the building of the offices, also authorized the provision of 25 other houses in the Old City, as well as a plan for a central square near the Batei Mahseh grops of houses.

BRITISH PUZZLE

London (JCNS).- There has been no change in the British attitude for the sale of Chieftain tanks to Israel, the JCNS diplomatic correspondent reports.

This applies both to the question of making the ban permanent, as has been implied in the semi-official Cairo newspaper, Al Ahram, as well as to lifting the temporary ban altogether, as was requested by the Israeli Prime Minister, Mrs. Golda Meir, during her recent visit to London.

In a report on Monday, following the visit of two Arab ambassadors to the Foreign and Commonwealth Office, Al Ahram stated that the Minister of State in charge of Middle East affairs, Mr. Goronwy Roberts, had assured the Egyptian envoy that Britain would not sell any arms to Israel.

But the JCNS diplomatic correspondent was reliably informed that the question of the Chieftains was not raised during the meeting between the Arab ambassadors and Mr. Roberts and, consequently, no statement about the future intentions of the British Government in respect of the Israeli request for their purchase was made.

The only comment that the Foreign Office would make was that the policy of the British Government in regard to arms supplies to the Middle East was well known and remained unchanged.

PRESIDENT RECEIVES TORONTO BOND OFFICER - A highlight of a recent fact-finding mission to Israel undertaken by Harry Frank, chairman of the Executive Committee, State of Israel Bonds of Toronto, was a meeting with Zalman Shazar, President of Israel. During the audience, Mr. Shazar conveyed his great admiration for the achievements of the Toronto Israel Bond Campaign in mobilizing development funds for Israel.

Shown left to right: President Shazar, Mr. Davis Zysman of Chicago; Harry Frank and Mrs. Frank.

HANK GREENBERG HONORED.- Robert (Bobby) Zweig, honoree of the 1968 Tribute Dinner sponsored by Sportsmen Lodge B'nai B'rith in cooperation with State of Israel Bonds, hosted a cocktail reception at his home on August 25th, in honor of Hank Greenberg who is the 1969 Honoree for Sportsmen Lodge. Result of this and similar receptions: the sale of Israel Bonds in advance of the Tribute Dinner has already reached a record high, pointing to the attainment of the new target of $250,000 by September 17th. Guest speaker at the Zweig Reception was George Flesch, who delivered an impressive address, stressing the key role of Israel Bond dollars for Israel at this critical period in her struggle for economic development.

Shown left to right: Jack Constant; Sid Greenwald; Ralph Back, Sportsmen Lodge President; George Flesch; Victor Giblon, Sportsmen Lodge Israel Bond chairman; and honoree Hank Greenberg.

COL. JACOB MONBAZ WILL ADDRESS EGLINTON LODGE.- Louis L. Fenkell will be host at a reception for members and friends of Toronto's Eglinton Lodge B'nai B'rith, on Wednesday evening, September 10th, as an expression of his appreciation for the forthcoming Tribute Dinner in his honor being tendered by the Lodge, in cooperation with State of Israel Bonds. Col. Jacob Monbaz, newly appointed Consul General of Israel in Montreal, will make his first visit to Toronto on this occasion, to be prinicipal speaker at the Reception, in recognition of the exemplary service rendered to the State of Israel Bond program by Louis Fenkell and the members of Eglinton Lodge.

Col. Monbaz has had a distinguished military career in Israel's Defense Forces, which has been followed by outstanding service in the diplomatic sphere. From 1962 until 1965, he was Counsellor for Security and Middle Eastern Affairs, and also spokesman for the Permanent Israel Delegation to the United Nations. Subsequently, he served as Consul General in South Africa.

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Congregation **Achavat Achim** announces that services in the New Synagogue, 33 Wilmington Avenue, will be conducted by **Rabbi I. Oelbaum**, well known Baal Tefilah,. The Rabbi will personally conduct Musfaim and delight the congregation with his sermons. For your spiritual satisfaction, reserve seats immediately.

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TORONTO JEWISH ACTIVITY

GROWING

The Conservative Beth Torah Synagogue, in the Lawrence-Dufferin area, was organized by a handful of dedicated men. Functioning simply in a school portable since 1962, it now has its own home with a membership of 175 families. Included is a Hebrew school under the auspices of Associated, a hardworking sisterhood and brotherhood, both under the leadership of president Sam Grossman. Spiritual leader is Rabbi Michael Celniker.

Morning services are at 7:30; evening services, 8:00, Friday services at 7:30 p.m.; Sabbath services at 9:00 a.m. New members are welcome.

OPENING AFFAIR

The annual installation dinner, which inaugurates the social season of Shaarei Tefillah Synagogue, will take place Wednesday evening, September 24th. Rabbi Fabian Schonfeld of New York will be guest speaker.

YEHOSHUA LEVY IN TORONTO

Tuesday, September 9th and Wednesday, September 10th, will mark the first visit to Toronto of Yehoshua Levy, Secretary-Treasurer of the Histadrut in Israel.

A third generation Israeli, Yehoshua Levy is one of the most influential leaders of the Labor Movement in Israel and has held for many years the position of Secretary-Treasurer of the Histadrut Haovdim.

Among the functions arranged in his honor will be a Luncheon sponsored by the Ontario Trade Union Council for Histadrut, under the Chairmanship of David Archer. In the evening, Yehoshua Levy will meet at a Dinner with leaders of the Labor Zionist Movement and the Histadrut Campaign, to be followed by a Reception sponsored by the Israel Histadrut Campaign.

ELECTED

Rabbi Joseph Kelman of Beth Emeth Bais Yehuda Synagogue, Downsview, has been elected chairman of the Special Education Committee of the United Synagogue of America.

In this capacity, Rabbi Kelman, who founded the Ezra and Kadima Schools for retarded children and children with learning disabilities at Beth Emeth Bais Yehuda, in 1961, will work with leading North American experts in the field of special education.

STASHIVER SOCIETY WILL HONOR MAX KOFFMAN

Toronto's Stashiver Young Men's and Ladies Society have taken the lead once again this year to be foremost among the Landsmanshaften in the Jewish community to demonstrate their whole-hearted support of the State of Israel through their purchases of Israel Bonds in the 1969 campaign. On Sun., September 7th, at the Workmen's Circle, 471 Lawrence Ave. W., members of the Stashiver Society and their friends will meet at a luncheon to honor one of their leading members, Mr. Max Koffman, for his outstanding efforts on behalf of Israel Bonds. Mr. Koffman is a Past President of the Society.

President Izzy Brown heads the committee which is working to make an outstanding success of the September 7th luncheon. Other committee members: Naphtoli Freedman, Paul Dombrowski, Moishe Rosen and Sam Camelgar.

Guest speaker will be the Yiddish-American artist Mort Freeman. A capacity attendance is expected.

SHAAREI TEFILLAH

The Shaarei Tefillah Sisterhood held its opening meeting on September 3rd. Special guest was Mrs. Lillian Kaplan, the cooking expert.

Cardinal at Rabbi's induction

Mexico City (JCNS).- Cardinal Miguel Dario Miranda y Gomez, the Roman Catholic Primate of Mexico, was the guest of honor at Beth El, the Conservative synagogue here, at the induction of its new rabbi, Dr. Karol Klein.

In an address after the ceremony, Cardinal Miranda y Gomez stressed the efforts being made by the Roman Catholic Church to introduce a new atmosphere of "understanding between all men of good will."

Mexico's Orthodox rabbis have criticized Beth El for inviting the cardinal.

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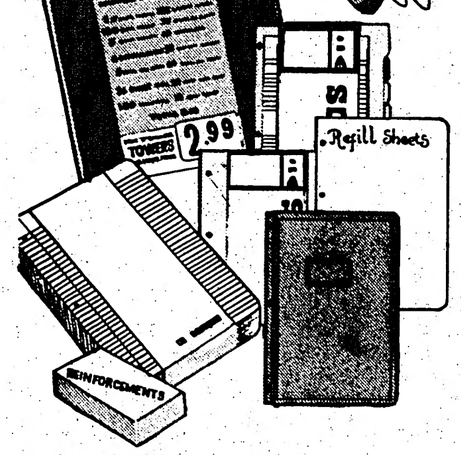

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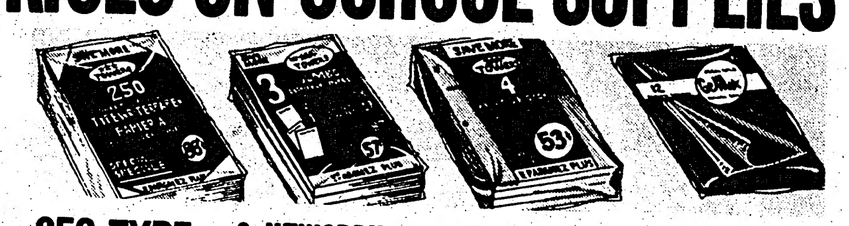

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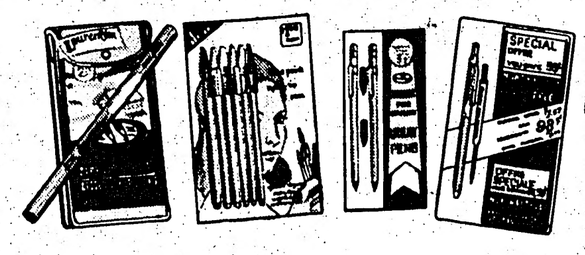

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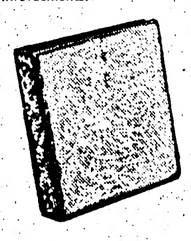

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MONTREALERS IN ISRAEL

A party of Montrealers is in Israel to study internationally supported Health and Welfare programs, including a language instruction scheme that enables immigrants with 64 linguistic backgrounds to converse in Hebrew after six months. The language instruction program is only part of the immigrant reception scheme which will be observed by a Study Mission headed by Simon Cobrin of Cote St. Luc.

Their fast-paced eight-day tour, which began August 27th, will also include a visit to an Immigrant town in the Beit She'an Valley which comes under constant artillery and rocket attack from neighboring Jordan.

"We are particularly interested in learning the latest information about the psychological effect on children in these border settlements, some of whom at age 2 and 3 have not slept above ground since their birth," said Mr. Cobrin before he departed.

"Our schedule also calls for us to examine what progress has been made in blending Jewish refugees from Arab lands into the general Israeli community."

The Mission leader noted that approximately 97% of Jews in Arab countries have left these countries, generally because of the hostile attitude of the Arab population, and many of them are being assisted in resettling in Israel.

Mr. Cobrin's party of 14 men, who will report their findings to the Jewish community of Montreal in connection with the forthcoming Combined Jewish Appeal and Israel Emergency Fund, will be briefed by senior Israeli officials on the tiny Jewish State's problems.

Mr. Cobrin and members of his Study Mission are scheduled to arrive back in Montreal September 9th.

HIGH HOLY DAY SERVICES

in Synagogues Affiliated with the
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Friday Evening, September 12th
Saturday, September 13th
Sunday, September 14th

YOM KIPPUR
Sunday Evening, September 21st
Monday, September 22nd

ADATH ISRAEL 1500 Decharme St. 272-8253 (Parallel services in Community Hall) Rabbi Michael Kramer Rabbi Emeritus Charles Bender Cantor Benjamin Hass	**BETH AARON** 8125 Stuart 279-7414 Rabbi Meyer Schecter Cantor H. Stern	**BETH HAMEDRASH HAGADOL TIFERETH ISRAEL** 4605 Mackenzie St. 733-5356 (Parallel services in Community Hall) Rabbi Lester Rosner Cantor M. Kauffler
BETH ISRAEL OF COTE ST. LUC 7115 Kildare Rd. Cote St. Luc 488-9510 Services held at the Auditorium of Wager High School 5785 Parkhaven) Rabbi Irving Rosner Cantor L. Y. Schwartz	**BETH EL** 1000 Lucerne Road 738-4766 Rabbi Allan M. Langnas Cantor Hyman Gisser	**BETH HILLEL** 4230 Coolbrook 731-8708 Parallel services in Community Hall) Rabbi I. J. Teicher Cantor Dov Maskawn
BETH ORA 2600 Badeaux St., St. Laurent 748-6559 (Parallel services in Banquet Hall and Talmud Torah Hall Church — Alexis Nihon Sts.) Rabbi Morris Halpern Cantor S. B. Taube	**BETH TIKVAH** 136 Westpark Blvd. Dollard des Ormeaux 684-7128 684-7676 Rabbi Mordecai Zeitz Cantor David Mendelson	**BETH ZION** 5740 Hudson Ave., Cote St. Luc 489-8411 (Parallel services in New Auditorium) Rabbi Sidney Shohen Cantor Tibor Holczer
CHEVRA KADISHA B'NAI JACOB 5237 Clanranald Ave. 482-3366 Rabbi Marvin B. Pachino Cantor J. Rosenzweig	**CHEVRA SHAAS-ADATH YESHURUN HADRATH KODESH** 5855 Lavole St. 739-2448 (Parallel services in Chapel) Rabbi Israel L. Haussman Cantor Moshe Schulkof	**CHEVRA THILIM PINSKER KINYAN TORAH** 1904 Van Horne Ave. 737-4206 (Parallel services in Auditorium) Rabbi Morris Werner Cantor W. Frischman
SHAAR HASHOMAYIM 450 Kensington St., Westmount 937-9471 (Parallel services in New Community Hall 425 Metcalfe) Rabbi Wilfred Shuchat Cantor Nathan Mendelson	**SHAAR SHALOM** 4880 Notre Dame Blvd. Chomedey 688-8100 Rabbi David H. Auerbach Cantor Nathan Kroll	**SHAARE ZEDEK** 5305 Roosdale Ave. 484-1122 (Parallel services in Auditorium) Rabbi A. Bernard Laffoil Cantor Mendel Fogel
SHAARE ZION 5375 Cote St. Luc Road 481-7727 (Parallel services in Community Hall) Rabbi Maurice S. Cohen Cantor Solomon Gisser	**SHEVET ACHIM CHAVERIM KOL ISRAEL D'BET ABRAHAM** 5829 Cote des Neiges Rd. 731-3231 (Parallel services in Community Hall) Rabbi Nathan Kops Cantor Gabriel Berkovitz	**SHOMRIM LABOKER BETH YEHUDAH SHAARE TEFILLAH** 6410 Westbury Ave. 731-6831 (Parallel services in Lower Auditorium) Rabbi Dr. Chaim N. Denberg Cantor Arieh L. Sober
SPANISH & PORTUGUESE 4894 St. Kevin Ave. 737-3695 (Parallel services in Lowee, Montefiore and Lower Auditorium) Rabbi Dr. Solomon Frank Cantor Solomon Amzalleg	**TEMPLE BETH SHOLOM** 6666 Terrebonne St. 481-5687 Rabbi H. Leonard Poller Cantor Goodman Aronson	**TEMPLE EMANU-EL** 4100 Sherbrooke St. W. Westmount 937-3573 (Parallel services in Grover Auditorium) Rabbi Dr. Harry J. Stern Rabbi Bernard Bloomfield Cantor Herman Gottlieb
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STATUS OF DAY SCHOOLS

A meeting was held recently of representatives of Jewish Day High Schools in Montreal convened by Mr. Ben Beutel, chairman of the Congress, Eastern Region, Committee on Jewish Day High Schools in Montreal, who reported that he has succeeded in negotiations with the Quebec Minister of Education who has approved the agreements which were entered into by five Jewish High Schools with the Protestant School Board of Greater Montreal and which provide for a $500 grant per child for the school year 1969-70.

Previously these agreements had been withheld and the Quebec Department of Education has now reconsidered its earlier decision and the agreements are now in force.

Mr. Beutel also reported that the Quebec Minister of Education has approved of the agreement which was entered into by the United Jewish Orthodox School of Montreal (elementary) with the PSBGM. This school was refused associate status recognition last year.

NEW HEAD OF MONTREAL TALMUD TORAHS

Rabbi J. Braverman of Detroit has been appointed educational director of Montreal's United Talmud Torah. Rabbi Braverman has held till now, the position of principal of The United Hebrew Schools of Detroit. He will assume his new post on January 1st, 1970.

FOR THE RECORD

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Strange story

The African Queen

A JCNS EXCLUSIVE
By Harry E. Wedeck

THE splintering of Africa into small independent States began centuries before the concept of modern political autonomy. Jewish history has glamorised Queen Esther, but seems to have passed over a no less glamorous Jewish Queen, who ruled her tiny kingdom on the coast of North Africa.

Since the drama of her life had repercussions on Islam, her name is better known to Moslem history than to Judaic tradition.

Ibn Khaldun, the fourteenth-century Arab historian, in his "History of the Berbers," says, writing of North Africa at the time of the Islamic Conquest:

> Some Berbers professed Judaism, a religion they had acquired from their powerful neighbours, the Israelites of Syria. Among the Berber Jews were the Jerua, a tribe that inhabited the Aurès and to which belonged Kahena, a woman who was killed by the Arabs at the time of the first invasions. The other Jewish tribes were the Nefussa, Berbers of Ifrikia, the Fendelaoua, the Medjouna, the Behlulu, the Ghiatha, and the Fazaz, Berbers of the Maghreb el Aksa

This statement suggests wide territorial dominance, but it also poses several historical and ethnic problems. It implies that entire African tribes, not small individual groupings or occasional communities, embraced Judaism.

El Kahena, then, sorceress and priestess, familiar with and practising thaumaturgic rites, was Queen of the Aurès, a Jewish sovereign who impressed her reign on Islamic history.

The religion of her subjects, the Berber-Jews, appears to have been an exclusive Judaism, removed from the Graeco-Roman Judaic influences that were manifest and fairly homogeneously synthesised along the Mediterranean littoral. The Berbers, in their hinterland, in their geographical remoteness, were not readily assimilationist and must have come to Judaism by less direct, or by more compulsive ways than the usual urban and coastal proselytes.

Conversion to Judaism

The Berber conversion to Judaism was a slow, progressive movement that covered at least several centuries.

Both ancient and modern authorities have discussed the origins of the Berbers and their Punic tongue, which ethnically linked them with a migration from Phoenicia that was topographically part of Canaan, via Carthage.

The Book of Jubilees confirms that Ham's territory, contrary to Genesis, lay "to the West, toward the sea": that is, in North Africa. The conclusion is that the Canaanites of Palestine, of their own free will, migrated to North Africa.

Again, the term Afrikia is associated by certain Arab historians with Afrik, son of Abraham by his second wife Ketura: by others, with Esau.

In any case, the conclusion is that there is historical, ethnic, and legendary evidence for associating the Berbers with Israelitish Canaanite origins. Nor is there any question as to the fact of Jewishness itself in Berber history.

El Kahena's name is itself of undetermined origin: in all probability, it is Punic-Hebraic. Her name is variously rendered —in full it is Kahinah, Dayiyah bint Thabitah ibn Tifan—but she is briefly called Diah Cahena (queen and prophetess). It is presumed by some that Kahinah may be an honorific religious designation signifying priestess —she governed, in the latter part of the seventh century, a Jewish-Berber tribe, the Jerua, living among the Atlas Mountains, in a region that corresponds to present-day Algeria.

Ibn Khaldun makes no further reference to her, and the course of her life is obscure, but its general features may readily be reconstructed and the major climax of her reign—her resistance to the invading Moslem armies—is clearly detailed.

The capital of her kingdom, not far from Mount Aurès, was Bagahya, or Bagai, now long buried in the desert. It had its whitewashed synagogue and its *suq*, or bazaar, where water-carriers and silversmiths, astrologers and cobblers came together for work, gossip and social intercourse.

The Jews bartered and traded with the neighbouring nomadic tribes, built communal houses in the cities of Bagai and Saadi and frequented their own social centres.

But Diah Cahena's subjects were not exclusively Jews. There were Berbers as well, indigenous to the land, Christians under a hierarchy of bishops and minor officials, and some were wandering tribal clans.

The queen's court was unpretentious and her advisers were Jewish elders and also Christians, with a sprinkling of Berbers. Diah Cahena had a young son who lived at court and was brought up to succeed to the throne. Of her husband nothing is known, and at the time when she comes into prominence, she is a young widow.

Ruling over her varied tribal communities, settling personal and local disputes, guiding the economy of her tiny State kept Diah Cahena continuously occupied. But one problem caused her more anxiety than all her internal policies: the perpetual threat of invasion by the Moslems beyond her territory eastward to Egypt.

People's panic

Her country was small and its military resources equally meagre so that the news of approaching hostile forces threw her people into a panic. They knew what had befallen fellow Jews in neighbouring regions. In Tunisia, the Jews were in constant dread of the Moslems: in Cyrenaica, they had not long before fled for safety southward, into the Sahara desert. Now Algeria was in jeopardy.

The invading army, marching from Alexandria westward, was headed by an Arab general, Hassan ibn al Nu'Man, who had been sent to Africa to conquer it for the Moslems. Attacking Carthage, which was under Byzantine control, he took the city by storm.

Flushed with victory, and at the height of his military reputation, he was bent on extending his conquests.

Feverish preparations were made to challenge the Moslems. Diah Cahena, too, drew up rosters of all able-bodied men of the three major races—rosters of equipment, camels, mules.

Among the disparate tribes, was a particular unity, a determination to resist the enemy to the last man. Diah Cahena reinforced that resoluteness by adopting a "scorched earth" policy. Putting herself at the head of her army, she ordered fields to be destroyed, crops to be spoiled, forests to be cut down.

She commanded flourishing towns and villages in the path of the advancing forces to be burned to the ground so that there would be no booty for the enemy. Thus frustrated and despite their numerical superiority, they were routed.

Diah Cahena pursued them to the Tunisian frontier, then she marched triumphantly back to her court.

Criticism

After this, her popularity began to wane. The Jews criticised her for being too indulgent to the bishops; she was said to be too friendly with the Berbers and others thought it unseemly that a Jewish Queen had ridden at the head of an army. Some five years after the defeat of Hassan ibn al Nu'Man's forces, in 702 or 703, Diah Cahena had to fight the same enemy, now considerably reinforced.

As the Moslem forces advanced, she again appealed to her subjects, but this time the response came reluctantly and in many cases it did not come at all.

The result was that, when the scattered forces she could muster joined battle with the Moslems, there was little heart in them. The Moslems, superior in numbers and bent on revenge, spread havoc and carnage. Diah Cahena herself fell fighting at Taharka, according to Islamic accounts, near a desert well. Legend named it Bir al Kahinah, in memory of her last heroic fight.

An early nineteenth-century Berber Jew from Morocco. From "A History of Jewish Costume," by Alfred Rubens (Vallentine, Mitchell)

Israel and the Six
HOSTILITY OF FRANCE

PAUL ROSE, Member of Parliament and a British delegate to the Council of Europe and Western European Union, assesses Israel's chances of association with the Common Market

ISRAEL'S geopolitical position makes it simultaneously desirable and improbable that she will obtain association with the European Economic Community. Her position is further complicated by the tensions arising from the Six-Day War, and the Gaullist posture on the Middle Eastern conflict. But if Mr Pompidou remains an enigma to British aspirants, the view from Israel is without doubt less favourable.

In a world where oil-wells mean power and influence and citrus fruits do not, it is frequently forgotten that in the area from Morocco to Iran, Israel is Britain's most important customer. However, the vast potential of the Common Market as a basis for Israeli industrial expansion has escaped Israeli economists no less than those who see the advantages to British industry of European integration.

There is also the decisive political factor. Denied her natural open frontiers and trade relations with her Arab neighbours, Israel must turn increasingly to the West. It is a development which, in the long run, may make an Arab-Israel *rapprochement* more difficult. In the short term Israel has no alternative. Two of her parliamentarians already attend the Council of Europe as observers, and the Bonn correspondent of The Times on April 28, 1967, considered Israel's application for association as a "central issue in relations with West Germany."

Indeed, Mr Abba Eban has emphasised that "the reasons were not only economic. They also lie deep in geography and history, and they are supported by appeal to Europe's spiritual character."

Before the Six-Day War the Common Market Council of Ministers had already been recommended in a secret report from the Commission to set up a free trade area or customs union. The three-year trading agreement of June 4, 1964, between Israel and the EEC lapsed on June 30, 1967, although in practice the tariff reductions on Israeli goods, agreed under the original pact, have continued. But these special privileges on a tiny handful of products have failed to help Israel to improve her deficit with the Six. Nothing short of some form of association could really satisfy Israel.

Italian citrus

In spite of remarkable economic expansion, Israel is still a net importer even of farm produce, particularly grain, oilseeds, beef and rice. Only the rapid development of manufactured exports in the context of the industrial markets of Europe will offer a real solution to Israel's endemic balance of payments problem.

On the other hand Italy is concerned about agricultural competition from Spain and the Maghreb countries, if a little less from Israel. She has her own plans to expand citrus cultivation in Sicily and the south. It is the same shadow as New Zealand butter or Mauritian sugar for the UK.

Industrial integration is indispensable for Israel, and the investment potential on the fringe of the market is analagous to some of the problems of Ireland. For not only is the EEC the fastest growing market, but most of Israel's economic expansion will depend on imported machinery and materials. Her exports are so varied that only a correspondingly broad basis of concessions is of value.

The trouble about negotiating forms of association is that they can prove more complex than a direct application for membership. Nevertheless, it is the only means of obtaining completely free access to the Community for Israel's products.

This can be done by means of a customs union or free trade area. The first, under Article 238 of the Treaty of Rome, is the method at present employed in relation to Greece and Turkey and envisaged for Austria. The second, under Article 111, would be basically an economic union not envisaging joint institutions.

Member nations have been fundamentally sympathetic. The exploratory talks in January, 1967, were conducted "in an atmosphere of cordiality and mutual understanding." But the spectre of de Gaulle has haunted Europe. One thing, however, is certain. British entry would make Israel's application even more urgent.

Arab pressures and the fear that Israel's acceptance might increase the clamour from other non-European countries are further negative factors in the balance, allied to the hesitations over Spain, Austria and North Africa. Tensions within the Community, following Britain's rejection, must also militate against Israel.

As with Britain the greatest support comes from Holland, while European trade unions promised their assistance following a Histadrut delegation approach to the Six in March, 1967. Thus the Dutch lower chamber unanimously passed a motion urging EEC to accept Israel at short notice as an associate member, and the Dutch Government are still keeping the issue alive.

They have always considered that there could be no reason for granting association to Spain, Algeria, Tunisia and Morocco if Israel is not also granted association. The furthest the French would go was to envisage a renewal of the existing agreement and a certain speed-up in the implementation of tariff concessions made within the context of the Kennedy round. Most countries favour the middle course of a trade agreement leading eventually to association, the Belgians for example, proposing a preferential agreement 25 per cent tariff cut on industrial goods.

The Hague Government is understandably angry at the attempts of France to distort the pattern of trade to the disadvantage of Israel, fully understanding that Israel's viability depends on the development of exports. The recent rapid boom and expansion of population since the inception of the State leave Israel no less dependent than previously on the philanthropy of the diaspora, with an economy heavily distorted by the dictates of military security.

French hostility

The fact is that, after various studies, the report submitted to the EEC Council by the commission in October, 1968, favoured an association agreement involving the mutual abolition of industrial tariffs—the solution most desired by Israel.

But this was to face the implacable hostility of France. The Dutch retaliated by blocking tactics over Algeria and the threat to refuse ratification of the partial association agreements negotiated with Morocco and Tunisia, forcing the hand of the French Government, which reluctantly gave its assent to further efforts to strengthen EEC economic links with Israel.

Thus, the Dutch have been pressing for first-stage tariff cuts of some 60 per cent to be followed by a second-stage reduction to zero, while for France 25 per cent was a maximum figure, even more than they desired. Hope for Israel has thus foundered on the same rock as Britain's applications, when as recently as late June it was reported that the EEC Commission had abandoned any hope of persuading the Six. A simple commercial agreement reducing industrial tariffs by about 50 per cent has now been proposed.

The outlook however, is gloomy, in spite of pressure from Holland and Germany. It is unlikely that the recent talks between Mr Gideon Raphael, Director of the Israeli Foreign Ministry, and Hervé Alphand, Secretary-General of the French Foreign Ministry at the Quai d'Orsay, will break down the barriers. It is significant that simultaneously Mr Mahmoud Riad, the Egyptian Foreign Minister, has been making official contacts with a view to a limited commercial agreement.

Thus the battles of Sinai and Suez are now being fought on the economic front at Brussels. Perhaps President Pompidou will soften the rigid and narrow nationalism of de Gaulle. But so far nothing has happened to alter a pessimistic view of Israel's immediate prospects.

The Rumanian Ambassador to Israel, Mr Valeriu Georgescu (left), drinks a toast with President Shazar and Mr Abba Eban, the Israeli Foreign Minister, after presenting his credentials to the Israeli President in Jerusalem

Rumanians may buy captured arms

Some of the masses of modern military equipment of all kinds, including tanks, missiles, field-guns, radio-directed artillery and other weapons, captured intact from the Egyptians by the Israelis during the Six-Day War, may be sold to Rumania, according to press and other reports.

Observers have been forecasting a deal of this kind for some time, seeing in it attempts by Rumania to avoid having to rely solely on direct purchases from the Soviet Union. Having another source of arms supplies, Bucharest would thus be able to safeguard its independent policy and resist Soviet pressure to conform with Moscow's line.

Rumania is the only East European country not to have broken off diplomatic relations with Israel during the Six-Day War.

Rumania and Israel have upgraded their diplomatic representation in each other's country to Embassy level, and this has angered the Arabs.

Egypt announced that she was withdrawing her Ambassador from Rumania and described the upgrading as "a consolidation of Zionist aggression and an encouragement to Israeli expansionism."

Syria, Iraq and Sudan have broken off diplomatic relations with Bucharest.

Despite everything, Arabs and Jews work together

Arab farmer in Samaria welcomes the Israeli veterinarian whose visit is now part of village life

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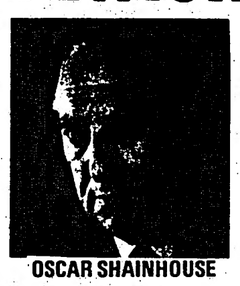

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"For the education system to function, it must have proper facilities. Hence the great significance of the Building Campaign."

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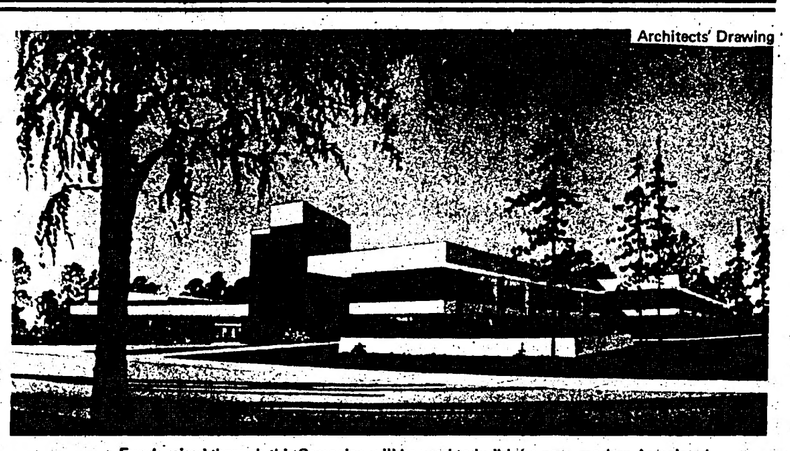

Architects' Drawing

Funds raised through this Campaign will be used to build the new, modern Associated Hebrew School (shown above), at 252-258 Finch Avenue West, near Bathurst Street.

From left to right: Julius Weiner, Meyer Gasner, Joseph Tannenbaum, Samuel Sable.

From left to right: Syd Greenstein, Mel Goodman, J. Barney Goldhar and Samuel Kurtz.

From left to right: Irving Matlow, Syd Greenstein and Mel Goodman.

From left to right: J.C. Oelbaum, Nathan Silver, Oscar Shainhouse and Louis Weisfeld.

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From left to right: J. Barney Goldhar, Samuel Kurtz, Samuel Shainhouse, Jacob Mandell and William Leibel.

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THE CANADIAN JEWISH NEWS

PUBLISHED EVERY FRIDAY
by North American Press Ltd.
MAIN EDITORIAL AND BUSINESS OFFICES:
3433 Bathurst St., Toronto 19, Ont. Telephone: 789-1895
MONTREAL OFFICE: 6338 Victoria Avenue, Montreal (252), Que. Telephone: 739-3630
M.J. NURENBERGER Editor and Publisher
DOROTHY C. NURENBERGER Associate Editor
ELI OVADYA, General Manager
VOL.X; No. 36 (555)

Subscriptions $5.00 per year, $12 - 3 years; U.S.A. $7.50 per year, $18.00 - 3 years; All other countries $10 per year, $24 - 3 years.
Second Class Mail
Registration Number 1683
CANADA'S LEADING JEWISH NEWSPAPER IN ENGLISH

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HEBREW CALENDAR
FRIDAY, SEPTEMBER 5, 1969. The 22nd day of Elul, 5729. Sidra: Nitzavim-Vayellech
Candlelighting: Toronto 7:29; Montreal 7:08

Education in Jewish pride

ASSOCIATED DRIVE

This season, back to school reminds us of our duty towards Jewish education. We believe there are two obligations the Jewish community cannot ignore: schools and the support of beleaguered Israel.

To a certain degree these responsibilities are interrelated. There can be no understanding of the place of Israel in our lives without Jewish education, without a generation *that knoweth;* nor can there be Jewish education unless the tradition emanating from the Holy Land, from Hebrew culture, become its basis. Thus the current campaign of Toronto's Associated Hebrew Schools for a new building is an appeal to be answered by an entire community which benefits from this school system.

Many of the alumni of Associated now are part of the Young Jewish leadership of Toronto. Their equation with Jewish tradition and culture has made them conscious of their duty towards the historic tasks of our people. The principle of Associated -- Jewishness plus worldliness -- perhaps incorporates best the philosophy of our people in the Diaspora: the aim of making all our youth completely integrated citizens while absorbing the essentials of our culture.

At this time and age, when the young are faced by the challenges and onslaught of movements striving to destroy the glory of the past and to propagate Nihilism, it is incumbent upon each of us to remember that the Torah of Israel is not "across the seas"; not of another period; it is perennial and relevant to each country, to every society; it is the answer to the challenge of any philosophy.

No Jewish community ever has survived without institutions of Jewish education, for Judaism can only continue when "the hearts of the sons are joined with those of the fathers."

Jewish education stresses the upbringing of the young not to fear being a minority, not to be afraid of physical oppression, not to hesitate to proclaim Jewish individuality and the right to be different in any milieu; it is the courage to remain a Jew *despite* all that.

ASK THE RABBI
a JCNS featurette

DISPOSING OF HOLY BOOKS

Q. I have heard of old prayer books being buried. What is the reason for this?

A. From their interpretation of (Deuteronomy 12, 8-4) the rabbis derive that it is forbidden to erase any of the divine names (Makkot 22a). Since the divine names are printed in the prayer books these must not be burned and the books have, therefore, to be buried. It is customary to bury them when a scholar dies so that they lie together with his body in the same grave.

Q. Israeli wines are labelled "kosher". Seeing that wine is made of grapes and sugar, how can it be other than kosher?

A. "Kosher" is used in this context not as opposed to terefa but simply means "fit for use". The point is that according to rabbinic law wine handled by Gentiles is forbidden. Originally the prohibition referred only to wine which heathens had poured out as a libation to their gods but the Talmudic rabbis extended it to any wine manufactured or handled in an unsealed bottle by Gentiles (or, for that matter, by Jews who openly profane the Sabbath). In the post-Talmudic period there was some relaxation of these laws, e.g., it was permitted to have benefit from the wine though not to drink it, on the grounds that Moslems and Christians are not idolators. Since Orthodoxy still maintains the prohibition of drinking such wine, the kosher label indicates that the wine has been handled only by observant Jews.

KEEP SMILING

TOP THIS

At the gate of a chicken farm in Galilee which is being operated by a husband-wife team, without additional help, there is a sign showing the picture of a hen and a freshly laid egg. The lettering reads: "We have 700 employees."

DIDN'T KNOW

On an Israeli farm, a Yekeh (intellectual from Germany) with an old dry cow asked a more experienced farmer to sell it for him.

The man found a customer to whom he said: "Here's a fine young cow, gives about six liters of milk a day."

The Yekeh, standing by, remarked naively: "Well, well, I didn't know that. I'd like to buy her back."

KNOWHOW

Another Yekeh visited a farm near Tel Aviv. When he noticed a young girl milking a cow, he watched for a time with intense interest, then turned to the girl and said:

"This milking sure looks easy. I think I could do it myself. But tell me, how do you turn it off?"

VERSATILE

A young man working as a mechanic in Haifa met an old friend during his lunch hour. "How is your Uncle Reuben these days? Still farming?" inquired the friend. "He still is," was the reply, "but there isn't much money in milk and eggs these days and he spends day and night trying to think of something else for the cows and hens to do."

GOOD TEAM

A woman tourist on a visit to the Holy Land came to a tourist office to ask for some information on motor roads in Israel. She was informed by one of the clerks that it now was possible to go by car all the way from Dan to Beersheba.

"Do you know," she said, "I never knew that Dan and Beersheba were places. I always thought they were husband and wife like Sodom and Gomorrah."

FUTURE OF THE OCCUPIED AREAS

Federation is the answer

By Shimon Peres

A JCNS EXCLUSIVE

Shimon Peres. by Topolski

Nasser and his political apologist, Mohamed Hassanein Heikal, maintained after the 1967 Six Day War that Israel "was victorious in war, but was defeated politically." According to them, a war without a peace settlement is a war that has not really ended at all. There is some truth in this.

Political accommodations after a war does not begin by contact between victor and vanquished, but between the nation which suffered defeat and those of its leaders responsible for the disaster.

Twice already, the present Egyptian leadership has imposed defeat on its people without being deposed, and that leadership is still doing its utmost to foment another war to heap yet more humiliation on the Egyptian nation. It is doubtful whether Egypt can make peace with Israel before setting her own house in order.

Because that is the position confronting Israel, and because Egypt holds the key to war and peace in the region, the question which inevitably arises is not what Israel should do with the territories accruing to her from the war, but what can be done respecting the Arab and Jewish communities now living under Israeli rule.

After all, human relations take precedence over frontiers, although they can also influence boundary demarcation. And never in the history of the Middle East have so many Jews (2 1/2 million) and so many Arabs (1.3 million) lived together under unified rule without divisions of hatred interposed by an outside power.

It is not within the capacity of the Jews and Arabs who live in post-Six Day War Israel to dictate peace to the Arab States. And it is not of over-riding significance where the future boundaries will run, or whether, indeed, these boundaries will differ at all from the present ones.

The most important challenge to Zionism in our times is the creation of new relationships between the two communities.

If peace does not come soon, then the best way towards an accommodation between Jews and the Arabs living among us is, in my opinion, a settlement along federal lines.

I would recommend the setting up of three provinces; a Central one, another for the West Bank, and a third for the Gaza Strip, and possibly a fourth.

Each province would have its own Parliament and its own local government (and I quote here from the Canadian Constitution) for all "local and personal" matters.

Eligibility to vote in elections for these Parliaments would be accorded not only to Israeli citizens, but also to people with the requisite number of years of residence. (It should be remembered that nearly all West Bank inhabitants with Jordanian passports do not want to change them and Israel is not contemplating applying pressure for them to do so.)

There would also be a central Parliament (and Government) with responsibility for foreign policy, defense, currency, communications and economic integration. All citizens of the State would be eligible to vote in the election of this Parliament.

Here again, I would borrow an idea from the Canadian Constitution of 1876, namely to freeze the representation of the different proportions of the populations for a kong period (100 years) without regard to actual demographic changes during that time.

This factor is vital, also to alleviate the anxiety of the two sides: that of the Arabs, who fear an increase in Jewish immigration, as well as an increase in Arab emigration; and that of the Jews, who fear the higher Arab birth-rate, which is twice theirs. There was similar anxiety in Canada, which the "freeze" in representation was planned to overcome.

On the basis of the present composition of the population in Israel, representation in the central Parliament would be allotted in the following proportions: Central Province, 71 percent; West Bank, 18 percent; and Gaza Strip, 11 percent.

I discussed my proposal with a number of Arab leaders and I am happy to say that their private reactions were distinctly encouraging.

But first, and without reference to this or any other program, the interactions of everyday life between the two communities will determine the framework of their future relations.

I am convinced that before becoming immersed once again in the mechanics of territorial partition, we would be better occupied at this stage of Zionist fulfilment in concerning ourselves with human relations.

New and better relations are likely to make it easier for all of us to live together in this beautiful country as more decent and happier human beings.

(This is the first of four feature articles dealing with Israel's border issue. The three others will be by Mr. Paul Johnson, the editor of the New Statesman, Dr. Moshe Sneh, and Eliezer Livneh.)

Relations with Bonn

Links between Israel and West Germany have developed "very favourably" since the establishment of diplomatic relations four years ago Mr Asher Ben-Natan, the Israeli Ambassador, said in an interview with Deutschland funk long wave radio station.

"Above all, much ice has been broken in Israel," Mr Ben-Natan, who is reported to be leaving his post later this year, pointed out.

He then said that West German exports to Israel had risen by 150 per cent since 1965 and he appealed to German industry to increase capital investment there.

Mr Ben Natan expressed the view that the extremist National Democratic Party was not a "real danger," because it had no chance of obtaining an electoral majority.

The NDP posed an "internal German problem" but with possible consequences for foreign relations if it should one day use federal political representation in Bonn to propagate its views.

Naturally, the NDP's appearance was also causing alarm in Israel. Many people were apprehensive that a political party, which showed a close resemblance to a movement associated with the "horrible events" of the German past, might enter the Federal Parliament.

Although there has been no official announcement, Mr Eliashiv Ben-Horin, head of the Israeli Foreign Ministry's information department, may succeed Mr Ben-Natan.

Mr Ben-Horin was born at Beuthen in Upper Silesia in 1921, and he is a former Israeli Ambassador to Venezuela, Burma and Nepal.

Letters to the Editor

AUTOPSY CRISIS IN ISRAEL

Dear Editor:

If a Jew dies in an Israeli hospital, shall his body be subject to autopsy or dissection against his will? This question has become the crux of one of the most serious and bitter crises in religion-state relationship since Israel was established. But the issues go beyond the sphere of religion and state. Human rights, considered fundamental in every other nation of the civilized world, are being compromised continually.

Until recently a patient entering a hospital could request an affidavit from his doctor stating that in case of death his body be returned to his family for burial. A Ministry of Health edict dated June 7, 1966, ordered that henceforth no such certificates or statements be issued, that those who insist upon such a guarantee be refused admittance to hospitals. (Or-Hamizrach Aug. '66). As a result, many do not enter hospitals for possible life saving treatment, fearing mutilation in an event of death.

The autopsy-problem in Israel has its roots in the Anatomy-Pathology Law of 1953. Paragraph six of this law states, "A doctor may dissect a body to determine the cause of death or to use parts of the body for healing purposes, if three authorized doctors sign a certificate attesting to the fact that the postmortem operation will serve one of these purposes." (Sefer Hachukim 184, 4.8, 1953.)

Neither the deceased nor his family is mentioned in or recognized by this law, which in effect denies the individual the right to his own body. In contract, the laws of other democratic lands guard their citizens from such infringement of individual liberty and from possible violation of religious beliefs.

Far more serious than the inadequacy of the existing law is its ineffective enforcement. This leaves unscrupulous pathologists virtually free to perform autopsies at will even where legally prohibited.

This has been affirmed by the former Vice Minister of Health in a pamphlet on the topic, "There are cases when the signature requirements have been little more than fiction, since in many instances blank forms have been presigned by two doctors leaving the decision in the hands of the third, in direct violation of Paragraph 6 . . . "It is known that the number of postmortems performed in the hospitals is increasing significantly and that the percentage has reached immense proportions above and beyond the norm in renowned hospitals in countries of high medical standing."

A comparison with other medically advanced countries clearly shows that a large number of autopsies is entirely superfluous for essential medical purposes. The commission found that barring involuntary autopsies would be "absolutely no hinderance to medical progress."

Moreover a group of 15 religious Israeli doctors stated a few months ago that internationally renowned medical authorities now are questioning the value of autopsies. Many articles in medical journals have asserted that recent advances in pathophysiological science have made possible the determination of cause of death without an autopsy; in some cases the new methods have succeeded in determining the cause of death where autopsies have failed to do so.

In 1966 the editor of the Journal of American Medical Associations wrote that but for exceptional cases postmortem operations no longer were considered vital. A famous pathologist wrote, "for a man who has devoted his professional life to postmortem operations, it is difficult to admit that this activity is no longer as vital as it once was, but that is the fact." In the fact of this Israeli doctors maintain a pretense of high standards of professionalism while trampling basic Jewish law and violating concepts of human dignity which are widely accepted in Western society, one which they normally desire to be part of and to outdo.

One of the motivations for "the turmoil of research is that has engulfed the medical profession" (Dr. Rosen, head of pediatrics at Tel Hashomer, in medical pages quoted in Haaretz, 9-12-22) is the advancement of medical science. The desire for fame among doctors has recently reached disturbing proportions . . . and the substantial research grants of American foundations unfortunately also provide strong impetus for the establishment . . . of a literal research factory that has sprung up before our eyes.

The foregoing describes the direct results of the autopsy law: The violation of human liberty and freedom of conscience and the denial of medical treatment for those who insist upon that liberty. There are also secondary affects which are equally disturbing. The first is a blatent attempt for the rule of law. The director of the Abu Kafir Institute testified before the governmental commission that autopsies often were performed without a certificate signed by these doctors, a direct violation of existing legislation.

Another result of the current law's flexibility and the unwritten policy it has fostered is the abandonment of traditional medical values. Doctors have abdicated their responsibilities to their patients.

The recent shocking revelations contained in the state comptroller's report reveals that more than 1,000 autopsies were carried out illegally.

The report speaks of cases of autopsies being carried out without the necessary certificate authorizing such action, and the evidence of certificates being issued not in accordance with the requirements of the law.

Rabbi I.M. Lewin, leader of the Agudat Israel, has called for an urgent debate in Knesset to discuss what amounts to actual cases of law breaking in the hospitals. Similar requests for a debate have been made by other religious parties.

The investigations brought to light the fact that in 1965 there were 4,113 deaths in these hopsitals, 2,264 autopsies (55%). In fact, in 1966 there were 2,314 autopsies against 4,747 deaths (49%). In 1967 the percentage of autopsies had dropped to 2,174 out of the 4,874 deaths in the hospitals concerned.

From the report it was obvious that in those hospitals there are many cases of autopsies being carried out without the required three signatures on the certificate. Facts collated by the state comptroller's department show that in 1967 there were 424 autopsies carried out illegally; 307 had certificates signed by one doctor and in 64 cases there was no certificate at all.

In the first ten months of 1968 there were were 1,590 autopsies. Of these 450 did not have the required certificates; 336 had two signatures, 48 had one, 66 cases had no certificates at all.

The protest of the Chief Rabbinate and 400 clergymen as well as recent protests in Jerusalem, London and New York indicated that a large segment of Israelis as well as world Jewry opposes postmortems.

It would appear then that this inordinate rate of autopsies is not obtained voluntarily. The semiofficial mortician societies which assist the family in funeral arrangements report that a number of autopsies and outraged families is increasing significantly. Their reports further state that eyes and internal organs frequently are removed and rarely returned for burial. The societies claim that in the process of preparing bodies for burial they discover that devious means are employed to conceal the removal from the family and the Chevra Kadisha. Eyes are removed replaced by glass eyes; brains are removed and skulls are filled with sand to restore the head to its normal weight; internal organs are removed and body cavities are filled with rags and absorbent cotton to restore their normal shape.

From statements with photographs issued by Chevra Kadisha Kovod Hames of Jerusalem and reported by Abrom Becker, administrator of Tel Aviv, Chevra Kadisha quoted in Yediot Acharonoth:

A few months ago a heartbroken family from Revacha forcefully demonstrated against the staff of the Kaplan Hospital which had dissected their father. The doctors retaliated by closing the hospital doors even to the critically ill.

There have been reported instances of people in critical condition who have died in their homes rather than in hospitals for fear of dissection.

Our own concern cannot be limited to mere sympathy for the Israelis involved. Every person including a Canadian citizen who is traveling throughout Israel at the time of his death, is subject to the law and its consequences.

Aside from the situation it fosters, the very nature of the law poses a serious problem. The rights of every person living or visiting Israel are involved and they cannot be ignored.

Toronto — Isaac Neger

Isaac Neger, resident of Toronto, studies at the Ner Israel Rabbinical College in Baltimore. He also is studying for his Master in Education at Loyola College and is an executive officer of the Agudath Israel Youth Council of North America.

KEEPING INFORMED

Dear Editor:

Let me congratulate you on the excellent editorial content of your newspaper. Over the past few months I have been hearing some excellent comments with respect to your reporting and editorial feautures. And I myself am finding your newspaper more and more interesting as the weeks go by.

Your paper is an important communications force in the community and undoubtedly has a very high credibility rating.

Thank you for keeping us informed.

Stan Kates
Kates Advertising Ltd.,
Toronto

SERMON FOR THE WEEK

THE WILL TO LIVE

Therefore choose life, that thou mayest live, thou and thy seed (Deuteronomy XGX,19).

Time is the most precious element in the life of mortal man, and the realisation that time and life are inexorably passing is forcefully brought home to us on the last Sabbath of the Jewish year when the final pages of the calendar are reached.

Life and death are placed before us, and the Divine Arbiter of our fate imperiously commands us to make our choice. But can there be any reasonable doubt as to what we wish to choose? Shall we not be pounding at the gates of heaven with our entreaties for the continuance of life during the solemn Festivals that approach? Beginning with our Selichot prayers tomorrow at midnight and right through the penitential season, we shall be pleading "as mendicants in the gates" to be remembered unto life by the King who delights in life. What then is meant by this tautologous demand, "Choose life that thou mayest live"?

Parry through we would with verbal fencing, we know the serious import of these words. "Choose life". The life we are called upon to lead demands conscious choice and constant decision. Man is not a puppet of fate. It is not life that determines the path of man, but man who must choose the type of life he will lead.

The Jew who pursues his ethical and moral principles whatever they lead, "whether to his profit or his loss"; whose business is closed on the Sabbath even though economic conditions militate against him; or who observes the dietary laws even though others may scoff at him; — he knows that life does not dictate to him; that it is he who makes the choice as to how he is to live. "Choose life that thou mayest live" means surely to embark upon that kind of life that leads to enduring, living values. The operative words "thou and thy seed" underline this thought. A man's way of life must have significance and content for the person himself, and also emerge as a worthy and worthwhile legacy for those who are to follow.

So many have forsaken the paths of Judaism, not because of any conflict of convictions, but unthinkingly and for unworthy causes. Some for the sake of social advancement, and a vast host of us for no other reason than apathy and indolence. And where this happens, what hope can there be for the continuity of Jewish affiliations?

We shall soon meet and pray together during the High Holidays as members of the great "Kelal Yisroel". But we shall also stand before God as individuals, each one of us accountable for the use we have made of that valued gift of life and of our freedom to choose its path. More than anything else today is the need in Jewish life for personal commitment, personal testimonies of our will to live as Jews.

Too many of us rely with a mystic faith on the slogan of "the eternity of Israel", without realising that it is in our own day-to-day lives and the decisions we make as Jews that eternity is ensured. As we prepare to welcome in the New Year, let this message of our Sidra enter our hearts and insure our mode of living from the beginning of the year to its very end.

THEATRE MUSIC FILM

* Jan Peerce, tenor, is back in the States from a recent singing engagement in Israel where he wowed audiences.

* Producer Ernest Lehman is on his way to Tel Aviv and Haifa to film part of Portnoy's Complaint.

* Tears streamed down the faces of musicians and of men and women in the audience when Pablo Casals, 92-year-old Catalonian cellist, conducted his Biblical oratorio, El Pessebre (The Manger), last week in Jerusalem. The audience, led by Premier Golda Meir, gave Mr. Casals a 20-minute standing ovation after he directed the second part of his lengthy work at the Binyenei Ha'coma Auditorium. The first part was conducted by Alexander Schneider.

El Pessebre had been performed in the United States and elsewhere, but this was the first time it was presented in the Holy Land.

It was a deep emotional experience both for the conductor and the 3,000 Israelis in the audience. Casals, who conducted alternately sitting in a chair on the stage and rising to his feet, ended the evening with kisses to the public and he repeated the words, "I love you all, I love you all . . ."

Many of the musicians and members of the audience wept during the concert, played by the Israel Broadcasting Symphony and sung by the Ihud Hakvutzot Vehakibbuttizm choirs and five soloists. Soloists were: Pablo Elvira, baritone; Maureen Forrester, Canadian contralto; Olga Iglesias, soprano; Paulini Saharrea; tenor; John Spiro, bass baritone.

The performance was part of the annual Israel Festival.

* Elaine May is making a movie, Paramount's A New Leaf, written by her, directed by her, and costarring her with Walter Matthau.

Elaine explains how she decided to direct her first movie script: "It kind of happened. I wrote it so long ago. How long? A couple of years or so.

The movie's plot suggests a satirical comedy. Matthau, a once rich man now penniless, craftily ensnares Miss May, a rich wife, an eccentric, botanist recluse on the Glen Cove premises.

A criss-crossed story tangle involves a houseful of scheming servants, blackmail, two murders and Matthau's resolution to do in Miss May. Love finds a way and so does comedy. For all the skullduggery, the story is replete with impudent touches. One is the poisoning of a tap dancer-blackmailer as he hoofs away to the tune of, I Found A Million Dollar Baby.

Said Miss May further, "You don't expect just to sit down and write a script, like that. You may never see it again as you wrote it. That's the traditional Hollywood way, you know. No writing is a piece of writing as such. So I'm directing this because I wondered if it could be kept unchanged. And that's my answer."

Elaine works 15, 16 hours a day. Two weeks of rehearsal in New York preceded the filming. "We went over about 30 percent of the script, got the feel and the sound of each other's voices. I had doubts about Elaine directing and acting too," said Matthau, "and from her own script, and I told her so. The first six or seven weeks of work were rought, but we've straightened things out."

Miss May welcomes suggestions. "Once we started yes -- up to a point." Countered Matthau, "She's a tough little lady, that one. You suggest one thing, O.K. Then a minute later, if you deviate by one single comma, you find out who's in supreme authority."

* In Tel Aviv, actors meet for lunch at Kasit. It's the Sardi's of Israel. Hy Kalus, New York-Tel Aviv director, launched there recently. He was the one who gave Israel its 4 1/2 year run of Who's Afraid of Virginia Woolf? and now is preparing The Boys In The Band for a fall opening in Tel Aviv.

In the midst of the siesta at 2 p.m. Kasit, a sidewalk cafe on busy, continental Dizengoff Street, suddenly fills with young actors and actresses. The girls in their mini-minis and the men in their slacks and sport shirts look very much like average young Israelis -- positive, healthy, unself-conscious. One can't imagine them in either the high gloss atmosphere of Sardi's or the simmering cauldron of the Village.

Kalus, red-haired, red-faced, exuding blasts of energy, an Actors Studio product, came to Israel 15 yars ago "on a lark," and remained to marry and become one of the country's influential directors and Method teachers.

At Toronto's Royal Alex, a show which already is the talk of the town: Howard Keel and Betty Garrett, in "Plaza Suite". It will run until September 27th.

HARD TO TELL.- Anita (really a he), as the Boop-Boop-A-Doop Girl in, She-Rade, now being presented at Toronto's The Deli.

Finnish contingent and Israeli groups move past ancient Citadel walls in Jerusalem

NEW DISCOVERY

Haifa (JCNS).- A grave containing the skeleton of a child who died some 40,000 years ago - during the Mousterian period - was discovered in the Qedumim Cave near Nazareth by an expedition of the French Center National de Recherches Scientifiques, headed by M. Bernard van der Meersch.

The excavations, which began in the Cave in 1965, yielded so far very important material, but the 1969 season has brought a spectacular discovery.

At the base of the Middle Palaeolithic layers, a burial site was discovered consisting of a rectangular pit cut into the rocky floor of the cave, in which a child of about 10 years was buried. First study of the remains shows there is a gash in the skull, which may have been the cause of death.

DEBUT

Frank Ifield, all-round entertainer, voted by National poll one of the top three singers in England (the other two being Tom Jones and Engelbert Humperdink), the man who had the whole world yodelling, "I remember you-ooo", is making his Canadian nightclub debut at the Beverly Hills Hook & Ladder Club on September 8 in Toronto.

BOOKS OF THE WEEK

by Dr. Arnold Ages

The "Jewish" New York Times

THE NEW REVOLUTIONARIES: A HANDBOOK OF THE INTERNATIONAL RADICAL LEFT
Edited by Tariq Ali
McClelland & Stewart
319 pp.

A collection of essays and speeches by spokesmen for the radical left. The volume contains among other things a piece by Tony Cliff, described in the biographical sketches of the contributors, as a Jew who was expelled from Palestine in the 1930s for his 'subversive activities.' Cliff's thesis is that the whole Zionist movement is anti-revolutionary and exploitative of the working class. Arab threats to massacre Israelis are dismissed without consideration. After reading his piece I felt compelled to admire the Yishuv for getting rid of Mr. Cliff.

THE KINGDOM AND THE POWER: THE NEW YORK TIMES
by Gay Talese
World 555 pp.

I am rather surprised that Gay Talese lasted for ten years as a staffer on the venerable New York Times. If his current book is an example of his reportorial techniques I have a feeling that the Times didn't shed any tears on his departure.

This long and tedious book is a history of one of the world's great newspapers but Talese's version reminds one about the penguin anecdote. He tells us more about the Times than we really want to know. His long and rambling account of interoffice rivalries cannot command sustained interest. Similarly, the reader gets a little tired hearing about the acquisition of power which comes from one's seating position in the Times building. Talese's book is repetitatingly repetetive; every good Timesman seems to have graduated from the Columbia school of journalism and then gone on to fame in the hallowed halls of the Times' newsroom.

Despite the verbiage, the author does succeed in making some interesting points about the Times. Its founder and editor was a German Jew who abhorred any expression of Judaism other than the religious aspect. Not surprisingly then the paper was anti-Zionist in the early years. In 1939 Arthur Hays Sulzberger, the Times' publisher, made speeches and statements urging Jews not to agitate for a Jewish Palestinian state and Sulzberger himself was among a group of influential Jews who urged President Roosevelt not to appoint Felix Frankfurter to the Supreme Court "because they believed it would intensify antisemitism in America." In the 40s the Times refused an advertisement from the American League for a Free Palestine. By 1967, however, the paper had become a warm admirer of the Jewish state.

The New York Times has always been very sensitive on the Jewish question. Although it employs a full time reporter to cover the Jewish scene the editorial policy of the paper has always been to play down its Jewish ownership. In 1915 the city editor was warned not to give too much space to the American Jewish committee's call for a campaign to aid Jews in the war zones of Europe. "I don't approve of it," Ochs said. "They work to preserve the characteristics and traditions of the Jews, making him a man apart from other men, and then complain when he is treated differently from other men. I'm interested in the Jewish religion -- I want to see that preserved -- but that's as far as I want to go." Ochs' very narrow view of what a Jew is, has not, fortunately, continued on to our present day. The paper now has a strong roster of Jewish reporters. They include Theodore Bernstein, the expert on editorial style and English usage, Lester Markel, the scholarly head of the Sunday New York Times Magazine and A.M. Rosenthal, who was for many years one of the paper's best foreign correspondents.

Markel's story is an extremely interesting one. Born in the east side ghetto of New York City, Markel went the well worn route through Columbia University to the editorial offices of the paper. There he had the bright idea of instituting a new column for the Sunday edition. He wanted it to be called the Week in Review. His enthusiasm was not met with encouragement by the upper echelons of the paper's staff because they felt that a separate news interpretation section in the Sunday edition would compete with the daily interpretive columns. Markel stuck to his guns and in time his Week in Review became one of the most prestigious sections of the paper.

Among the other personal vignettes which Talese includes in his study are an attractive portrait of James (Scotty) Reston, the long time Washington editor of the paper (now a high executive in the New York set-up). Clifton Danile, who achieved the notable distinction of marrying Margaret Truman, and Sander Vanocur, a fine reporter who found the offices of the Times an infertile field for his creativity and so went on to become one of NBC's top television reporters. As a longtime devotee of the New York Times, I found Talese's description of Craig Claidbourne, the food editor, to be one of the most instructive. Claidbourne is the graduate of a Swiss school of hotel management and his columns on cuisine in the Times attract a wide readership not only from the gourmet class but also from plain people who look to Claidbourne for advice on where to eat in New York City. His pen is an extremely powerful one; a good review of a restaurant can bring a great increase in business; an averse one can cost the proprietor a great deal of money.

Abraham Rosenthal's story at the New York Times is another illustration of the Times' technique of training reporters. Rosenthal began his association with the paper while he was still in college. When he received an appointment as a full time staffer he left college still requiring a few credits. After he had obtained international recognition his alma mater invited him to deliver a commencement address. He explained to the president that he had not himself finished his degree whereupon the president agreed that a Rosenthal article would be accepted in lieu of the formal course work. But Rosenthal's meteoric rise was based on a good deal of hard leg work. In the early days he was required to cover Sunday sermons delivered in the New York area. The Times felt that if a reporter could not write a summary of a sermon then he would not be able to report on anything. Having demonstrated his capabilities in this area, Rosenthal was then moved up to more important activities, including a stint at the United Nations. There he experienced his first real eye-opening into the workings of the political mind. As a basically naive person, Rosenthal was saddened one day to learn that India's delegate, Sir Benegal Rau, had lied to him about a political matter. When he was confronted with the lie Rau explained that he was forced into it because of his country's security. From that point Timesmen Rosenthal became a far more careful observer of politicians.

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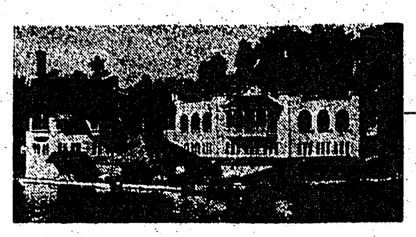

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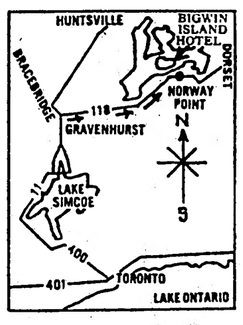

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ANNOUNCEMENT

Canadian Association for Israel Philately will hold its season's first meeting in the auditorium of the Jewish Public Library, 22 Glen Park Ave., Monday, September 8, at 8:00 p.m. Topic: Judaica Autographs. Stamp auction following. For information call evenings: 222-6466 or 633-7230.

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UNVEILING

ALBRIGHT, BELLA.- The unveiling of a monument in memory of the late BELLA ALBRIGHT, beloved wife of Paul, dear mother of Mrs. M. Chaik (Anna), of Los Angeles, California, Mrs. M. Wilson (Charlotte), Scarlet and Ida of Toronto, will take place on Sunday, September 7, at 11:00 a.m., Dawes Road Cemetery, B'nai Israel Beth David section.

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TORONTO OBITUARIES

ABEL, MARY.- On Aug. 27th, late of 6010 Bathurst.
BARNES, WILLIAM.- On Aug. 27th, late of 13 Silverton Ave.
BROOKER, GILBERT.- On Aug. 21st, late of 4222 Bathurst.
CAVELLER, LILLY.- On Aug. 28th, late of 3638 Bathurst.
COHEN, JOSEPH. - On Aug. 26th, late of 4 Romar Cres.
COMINSKY, SOPHIA.- On Aug. 26th, late of 8030 Yonge.
GOLD, ISAAC.- On Aug. 19th, late of 2700 Bathurst.
GOODMAN, ABRAHAM.- On Aug. 24th, late of 140 Bannockburn Ave.
KAY, FANNY.- On Aug. 25th, late of 41 Ridelle Ave.
KRAMER, LEAH.- On Aug. 29th, late of 18 Southborne Ave.
LABOVITZ, RAE. - On Aug. 18th, late of 213 Markham St.
LERMAN, ANNA.- On Aug. 28th, late of 120 Shelborne Ave.
LEVENBERG, SAMUEL.- On Aug. 17th, late of 292A Robert St.
LEWIS, HAZEL.- On Aug. 22nd, late of Thornhill.
LITMAN, ETHEL. - On Aug. 27th, late of 51 Spadina Rd.
MORANIS, JACOB. - On Aug. 17th, late of 3560 Bathurst.
MILLER, MAX.- On Aug. 22nd, late of 2895 Bathurst.
RAPP, ARTHUR.- On Aug. 24th, late of 501 Castlefield Ave.
ROSEN, MARINA. - On Aug. 29th, late of 28 Millburn Dr.
ROSNER, ETHEL. - On Aug. 23rd, late of 4190 Bathurst.
ROTSTEIN, MAX.- On Aug. 23rd, late of 3638 Bathurst.
RUBENSTEIN, MYRNA. - On Aug. 27th, late of 19 Markdale Ave.
SHERMAN, MANNY.- On Aug. 22nd, late of 4383 Bathurst.
SHERMAN, PEARL.- On Aug. 23rd, late of 51 Spadina Rd.
STEINBERG, MAX.- On Aug. 21st, late of 650 Briar Hill Ave.
STEINBAUM, MOSES. - On Aug. 27th, late of 60 Fraserwood.
STONE, BENJAMIN.- On Aug. 16th, late of 3560 Bathurst.
WAISBERG, ANNIE.- On Aug. 28th, late of Sudbury.
WEISBERG, ALEX.- On Aug. 24th, late of 37 Exbury Rd.
WILDER, ROSE.- On Aug. 26th, late of Jewish Home for the Aged.
ZELDIN, SOPHIA. - On Aug. 26th, late of 101 Denbigh Cres.

We didn't let you know that Mrs. Feffer moved from Pitt Avenue to Ritz Boulevard. Nor did we print that Mrs. Saltz is vacationing in Jamaica

In these historic days, The Canadian Jewish News will continue to report facts and analyze the march of events so that you may read what is important and relevant to your own life and the future of your children

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Jewish Rip van Winkle

By Freema Gottlieb

One glorious summer day Honi was walking in an orchard, thinking fierce thoughts. The Temple had just been destroyed because of the sins of the people of his time. What, then, could the empty splendours of nature mean to him? All fruit had lost its savour . . .

Ignoring the grandeur of the trees around, Honi was puzzling over the meaning of a verse from Psalms: "When God will return the captivity of Zion, we shall be like dreamers." Was it possible that a man should sleep through the long weary years of exile until the dawning of a day of return?

These lofty thoughts were interrupted by the sight of an old man, his skin weather-beaten and completely the color of earth, engaged in planting a tree. Except that he was wearing farmer's clothes, was sturdier and more upright of build because of his healthy outdoor occupation, and wore the merriest of smiles, he might have been a mirror-image of Honi himself.

The scholar addressed this person scornfully: "What do you think you're

doing? Why don't you take a rest, instead of working so hard and spending the little life left you? Do you really believe you will live to enjoy the fruit of that tree? God knows," he declared bitterly, "you will be one with the soil on which it flourishes before the coming of such a time!"

With dignity, the farmer replied that he did not dream of such happiness for himself; he was working so that his grandchildren should enjoy the fruits of his labor.

"I am only a simple farmer," said he, "a 'man of the soil.' On the earth I toil, and the earth will cover me. But you are a wise and holy man. One of the few. Through you, God's favor comes in form of rain to benefit people like me.

"Enough that my children, my grandchildren may glimpse what these old eyes will never see. But you, in your own person, may reap the fruit of your dearest wish. For you have been planting the Tree of Life itself . . ."

With that, the old man stretched himself out on the ground like a child, and fell peacefully asleep.

Meanwhile, Honi also felt it very hard to keep awake. In his dream it seemed to him that the tree grew from a seed until its branches raked the seven heavens.

As he slumbered away the long centuries of exile, grass grew thick about him, and bees buzzed lazily in his ears, and in the snowy white beard which covered the ground for miles around.

When the suffering of Jews everywhere was at an end, Honi rubbed his eyes and sat up, not quite knowing where he was.

He found himself caught up in a large procession which was slowly winding its way up the Temple mount to the glistened new building at the top.

Honi wanted to talk to somebody, but they were all speaking a strange language, both like and unlike the Hebrew to which he was used. In trembling tones, he introduced himself to his fellow-Jews, but everyone laughed at this scraggy scarecrow of a fellow, and no one had ever heard of Honi the Weatherman and his exploits until one scholar, deeply versed in Gemara, pointed out that Honi had lived 2,000 years back.

No wonder Honi felt out of place. A motor-car horn blared at the old man to get out of the road, and he became very frightened. So, feeling lonely, Honi tried to bribe the children with apples that had fallen into his pocket from the tree under which he had been sleeping so long. But they were scared away by his outlandish clothes and fantastic appearance.

Honi had always been too busy thinking to learn how to talk to children properly. Now, when he most wanted to, he found he wasn't able: they all ran away, although he never meant to hurt them. His eyes filled with tears...

The people who had lived at his time were dead; their children, too, had grown up and grown old and passed on; only he was left, like some relic from the past washed ashore by time. Even the joy of the rebuilding of God's Temple tasted like ashes in his mouth, because there was no friend to share it with him.

With the terrible cry: "Either friendship or death!" Honi's aged frame toppled earthwards. There he was alone no longer. At last Honi became at one with all earthly things in the final rest of all . . . And the Tree of Life arched its branches overhead, and children danced heedless around his grave.

HUMAN RELATIONS

Unnecessary Guilt

DR. ROSE N. FRANZBLAU

QUESTION: I was married to the most wonderful woman for 47 years. She died 8 months ago, after a long illness.

I cannot begin to tell you how unfair I was to her. Maybe it was only at times, but even if it was only once, it was too much.

I wanted to be the boss and have my own way. I argued and bickered with her over things that I thought were not right. She always let me have my own way and I took her for granted. I even used foul language to her at times because of my temper.

I always made up right away and asked her to forgive me, which she did. I cannot stop thinking about her now and the things I have done and said to hurt her because she was so good and kind to me, and everybody else.

I loved her dearly, as I do now, but I was possessive and wanted things my own way.

* * *

ANSWER: In reviewing the past, some people engage in either retrospective glorification or falsification.

Even after a long illness, and when the family has been made aware of the prognosis, the death still comes as a shock to the survivors. Everybody, during the course of such an illness, engages in hopeful fantasies that somehow and soon a miraculous cure will be found. This gives them the strength to bear their suffering and still not show it to the sick one.

When this doesn't happen and the end comes just the same, the person feels that he has somehow failed the departed. If his hopes had been high and strong enough they might have brought about the miraculous cure.

Part of the mourners' suffering comes from the fact that they are happy, deep down, to be the survivor. This they see as disloyalty and a kind of selfishness. These feelings of guilt are part of the normal process of working out one's grief. The emotional homework takes a while and perhaps that is why a year has been designated as the period for mourning.

The real pain and agony of the bereaved does not take place right after the death. At that time, the shock immobilizes the survivor's feelings and reactions.

Tears and verbal expressions of sorrow also help to soften the blow. But as the person returns to his normal way of living, as do the loving friends and relatives, he somehow begins to experience the full measure of his aloneness and hurt.

Any marriage that goes on for 47 years must be regarded basically as a good and loving one, where each met the essential needs of the other.

* * *

Interestingly, when the bereaved enters the final phase of his mourning and perceives that he has finally worked out his grief, he begins to plague himself all over again for past omissions or commissions. When he begins to look forward to the future he feels as if he is deserting the departed and giving her up, just as she left him, when she left life.

The most beautiful testimonial that you can give to your wife and to your 47 years of marriage together would be to begin an active social life again. You should try to meet men and women of your own age and interests. In this day and age, people live many more years, and stay younger for much longer. It is never too late to start a new life again.

THE PILL AND THE JEWISH HOME

When she's at the front door on the way to a dance hall it's too late to start teaching her right from wrong, says LENA BAUM, lecturer in child development

A GROUP of students were discussing "The Pill." They talked about it freely and unself-consciously.

It came as a surprise to me that about half the girls took it for granted they would have intercourse with boys before marriage, and indeed as young as fifteen. "Better the Pill than an unwanted child," they said.

When I suggested that fifteen-year-olds had many more rewarding things to do and why should they start sex so early, they replied: "Why not? If you feel like it, why shouldn't you?" I again showed surprise and one of the girls burst out: "Well, you don't understand. It's the fashion. Everyone does it. It's just the fashion."

Is the Pill a fashion? Do we accept such a statement and, by accepting, acquiesce? If we do not approve of young, unmarried girls taking the Pill and living "permissively," then how can we support our children so that they can live happily in the society of today?

REAL SAFEGUARDS

Of course we could lock up our daughters and give them a narrow, highly protected life. We could segregate them in schools, keep them at home and limit their opportunities to choose a career. These safeguards may be effective — at least for a short time—but they are essentially defensive and negative.

As I see it, the key to the problem for our children lies in transmitting to them a conviction that Judaism is a living force, valid in every society at every age. They should be able to take up the careers of their choosing and be modern in a Jewish context.

The question is, how to translate eternal values for them into everyday living. How can we best help them evaluate properly the bombardment of fashionable and destructive ephemera to which they are exposed at college, the office and elsewhere?

To be effective, the educational process must start early. When your fifteen-year-old daughter is at the front door on her way to a West End dance hall, it is rather late to start.

THE TODDLER

Grow up with your children. When they are small they love nothing better than to follow daddy or help him wash the car. Helping mummy to sweep and dust is a treat.

All too soon this phase of helpfulness will pass and you are left to the pleasures of washing your car and tidying their mess as well as your own.

Go to the synagogue with your girls as well as your boys when they are tiny. Very often there comes a time when the synagogue and all it stands for is rejected. But it remains an experience stored in the memory, to bear fruit sometimes well after childhood and adolescence.

All these activities have been a shared experience. They satisfy the need for personal relationships, the desire to be important and to be wanted. With these verbal and non-verbal communications of adults and children we create a base of common interests.

We can also create wider interests to give children many more areas for enjoyment. We concentrate too much on academic school subjects and the social and material aspects of work. Often we forget to teach our children to live a full life.

COMMUNICATION

Give the children every opportunity to play freely and express their imaginative needs as well as their intellectual ones. Your children are fascinating—to you. Share with them but don't possess them.

When your child is in his teens be interested in his activities without being inquisitive. Listen to his views without disgust or contempt. Above all, be there to listen and to talk.

Have time for them. Do not be harassed or too intent on your own pursuits that it becomes a constant "Yes, I'll listen in a minute" or "can't you see I am busy now." This very quickly dries up the essential flow of communication and then the urge to confide and trust.

Without wishing to lead your children's life for them (thereby losing them sooner or later), be genuinely interested and concerned. Then they will not be able to say, like one student did, "We had nothing to do and nowhere to go. So we pinched fruit off the barrows and small toys from the stores." Others fill the vacuum of their leisure time with the excitement of drugs and promiscuous sex.

Do you, as a parent, have any views about morality today, or any belief in eternal Jewish values related to everyday living?

THE TEENAGER

Any self-respecting teenager will argue fiercely. But some of your *true* convictions often do fall on fertile soil. They are still emotionally very dependent on us and unsure of themselves. They need to be protected and supported by us.

Let us feel strongly and positively about the wrong of drugs and the misuse of sex, and state our views. Give statistics of facts and consequences rather than emotional blackmail.

Let us leave the door always open for communication. Communication allows for mutual understanding and the transmission of cultural and moral links.

Only by mama

by Ruthie

The other day I came across an item about a guy who supposedly stole a kitchen sink.

The story goes, he was passing by a house that was being demolished. The sink in the kitchen attracted him so he figured, heck, if they're pulling the whole thing down, why couldn't he help himself?

Nu, he did. Of course, as he later stated, he first got permission from the foreman on the premises.

In the long run, it was discovered he couldn't keep the sink. And it got around that he stole it. Finally the kasha was unraveled and the sink was returned -- to the wreckers, I presume.

* * * *

This story tickled my funny bone. It brought to mind a couple of robberies and attempted robberies close to home. And, naturally, Mama always turned out the hero.

I remember one incident a long, long time ago before I was married. It was a week before school opened and Mama was on a shopping spree with us kids. Shoe buying she left for last.

One evening she decided to take me to the avenue for shoes. That same day she had been to the insurance office. A policy had matured and she went to collect.

Nu, it was a nice few thousand dollars. And knowing Mama, she didn't get a check. Green being her favorite color, I'm sure she insisted on cool cash.

When Papa came home from work, the first thing he asked her was, where is it?

"In my purse," Mama answered, not looking him straight in the face.

"Gevalt!" he screamed. "You're crazy or something?"

"So I'll bank it tomorrow. I had no chance today. Anyhow, when did I ever hold that kind of money in my life? I want to know how it feels."

So go fight a woman's logic.

Well, what can I say? Mama and I set off to buy shoes. We walked along, I on the outside near the curb.

All of a sudden, she stood still and began shouting, "You louse! What d'you think you're doing?"

Nu, by the time I was aware anything was the matter, I saw a tall fellow in sneakers running down the street. It probably was lucky for her that the lights turned and cars stopped. That scared him off.

Then she turned to me. "Couldn't you do something? You have to stand like a shtimma gegga (dumb cluck)?"

"But, Ma, what happened?"

She gave up. Because with me -- well, I could fall over a pregnant woman and not notice her condition if you didn't call my attention to it.

It seemed that this guy passed her by and brushed her arm, hoping she'd drop the envelope bag she carried. The one that help the insurance money.

Mama's arthritis came in handy just then. Her arm froze in its bent position and that crook couldn't dislodge the purse.

He might have tried something, God forbid, if I hadn't been there. So I came in handy after all.

* * * *

Another time, we were living in the lower half of a duplex. Mama was going into her bedroom when she noticed a fellow trying to hoist himself through a window.

You think that frightened her? Not Mama. "You louse! Where d'you think you're going? Ahveck (away)!" she shooed after him.

And that was that.

* * * *

But the last time was a lulu. I was married already. We were living in an apartment building with all the trimmings -- you know, doorman and everything.

One night at about eleven, I was alone with the kids when I heard a commotion from outside. For once I decided not to snoop and dig my head out the window.

Nu, a couple of minutes later the doorman rang up. "Is your mother there?"

"Why, no."

"I found her purse in the lobby."

I began to panic. I ran down. There was a small crowd. The doorman had Mama's purse -- but there was no Mama.

You can imagine how I felt. A million thoughts ran through my mind.

While everybody was deliberating whether or not to call the cops, Mama trundled along. She was breathless but looked triumphant.

She explained: a fellow was following her from the corner. He probably expected her to go to the end of the block where it was dark. But when she turned to the lighted lobby, he took a chance and made a grab for her bag.

"You crook!" she screamed, and ran after him. He must have been an amateur because he panicked and dropped the purse. But she kept on racing after him -- through a park, no less.

"Why did you do that?" I nearly tore the hair out of my head.

"Look," she said levelly, "I didn't care about the money. I just wanted to make sure he didn't have the keys to the house."

* * * *

What do you do about a person like that? Marvel.

(Copyright North American Press, 1969)

Recipe for the week

Manilla chicken

2 2-1/2 lb. chickens, split for broiling
1 cup peanut oil
1/4 cup lemon juice
3 tblsps. soy sauce
1/4 cup finely chopped parsley
1 clove garlic, finely minced
1 tsp. dried thyme
1 tblsp. paprika
Salt and freshly ground pepper to taste

Place chicken pieces in a deep dish. Combine remaining ingredients and pour over chicken. Let stand several hours, turning occasionally.

Grill over charcoal or under the broiler, turning the pieces as necessary and basting with the marinade. The cooking time should be about 20 minutes a side.

Yield: 4 servings.

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SHORT STORY

THE SPECIAL CHOLENT

by F. Gottlieb

"Whoever tastes the special dishes of Shabbat has had a savour of paradise in this world."

In ten-year-old Danny's view, there was nothing at all paradisial about the particular cholent favored by the Marks household. Anything more down-to-earth could hardly be imagined.

To see the little pieces of fat floating about on top of the thick brown gravy made Danny shudder. Besides, after a plateful of the stuff, one wasn't fit for much, but a heavy and drugged afternoon nap.

Which was a pity, when there were so many nice things one ought to be doing on Shabbat, so as really to live every moment of that precious day to the full as God must have intended. It goes without saying that Shabbat is a day of delight, but when it came to cholent, Danny could not help wondering.

So much so, that, one Friday, as he was watching his mother religiously ladling out the soup, he even dared to open the subject with her.

"Do we have to have cholent every week?" he asked piteously.

"But, Danny, of course we must. It's got the whole goodness of the bones in it, and you're a growing boy. Besides, we've always had cholent. Why, it's become a Jewish tradition almost."

Perhaps this was the moment when young Danny decided he would be a vegetarian when he grew up.

"Shabbat simply would not be the same without it," his mother ended off accusingly, as if he had suggested something wicked.

Danny said not another word -- but he thought plenty. Was cholent really necessary? Could one not remain a true Jew and yet live without it? Despite the innocence of his years, such were the dark problems which were puzzling young Danny's soul as he gazed fixedly, and with horrible fascination, at all the seething and bubbling going on in the pot.

The answer came to him in a flash. Of course, cholent was the real punishment Adam got for his sin. But why, if Adam had eaten forbidden fruit, should his great-great-grandchild be forced to eat this horrible kill-joy concoction. And why just on Shabbat, which was meant to be a day of delight?

PRETTY ANGELS

The rising steam made the boy's head swim, and the next thing he knew, he was inside the pot.

All around, things were boiling fast and furiously; a couple of pretty angels, curiously like his mother in appearance, were busily stirring the whole thing with a ladle until liquids and solids were separated. A stage in God's creation of the world, this was perhaps the division of earth and dry land from the primeval "broth" the scientists make so much of.

Alive to Danny's distaste for cholent, a friendly angel strained off the juice and, almost at once, he found himself sitting down in the most delightful of gardens. Here grew trees laden with toffee-apples, bushes thick with soft-pink and yellow candyfloss, pines on which grew kosher and many-flavored ice cream cones. Watering this paradise were cool refreshing streams of lemonade.

Danny wandered about tasting everything, until he came to the best reat of all -- a huge chocolate Shabbat cake. He had only to wait till Shabbat, the angels informed him, then the candle would be lit, and he could eat to his heart's content.

But Danny could not wait. Chocolate cake was his favorite. His mouth watered. Surely, surely it would not matter if he took one tiny slice. The cake was so very vast, it would not be missed. He stretched out his hand, touched the chocolate icing, and gave a quick lick.

Suddenly the candle at the top of the cake burst into flame. Too soon, for it was only Friday midday. In the heat, the icing from the whole cake began to melt so that Danny became covered in streams of sickly sweetness.

"Help, I'm drowning," he gulped and, opening his eyes, stared hard at the loathsome brown stuff the gorgeous chocolate cake of Shabbat had become. Cholent.

Every Shabbat afterwards he ate it without protest till he was an old, old man. His mother had told him it was good for him, whether he liked it or not.

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